

**No Cross, No Crown.**

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A

# DISCOURSE

Shewing the

*Nature and Discipline*

Of the HOLY

# Cross of Christ

And that

The *Denyal* of *SELF*, and daily  
Bearing of *Christ's Cross* is the a-  
lone Way to the *Rest* and *Kingdom of God*.

To which are Added

The *Living* and *Dying Testimonies* of  
divers Persons of Fame and Learning, in fa-  
vour of this *Treatise*.

---

By *William Penn.*

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*And Jesus said unto his Disciples; If any Man will come  
after me, let him deny himself, and take up his dai-  
ly CROSS, and follow me, Luke 19. 23.*

*I have fought a good Fight, I have finished my Course, I  
have kept the Faith: Henceforth there is laid up for  
me a Crown of Righteousness, &c.*

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DISCOURSE

OF THE HOLY

TRINITY

IN THE HOLY

TRINITY

IN THE HOLY

TRINITY

IN THE HOLY

TRINITY



# THE PREFACE

READER;

**T**He Great Business of *Man's* Life is, to answer the *End* for which he *Lives*; and that is, *To Glorifie God, and save his own Soul*: This is the Decree of Heaven, as Old as the World. But so it is, that *Man* mindeth nothing less, than what he should most mind, and despise to inquire into his own *Being*, its *Original*, *Duty* and *End*; chusing rather to Dedicate his Days (the Steps he should make to *Blessedness*) to gratifie the *Pride*, *Avarice* and *Luxury* of his Heart; as if he had been born for himselfe; or rather given himself *Being*, and so not subject to the *Reckoning* and *Judgment* of a *Superiour Power*

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**Power.** To this wild and lamentable pass hath poor *Man* brought himself, by his *Disobedience* to the *Law* of *God* in his heart, by doing that which he knows he should not do, and leaving undone what he knows he should do. And as long as this *Disease* continueth upon *Man*, he will make his *God* his *Enemy*, and himself incapable of the *Love* and *Salvation*, that he hath manifested by his *Son*, *Christ Jesus*, to the world.

If, *Reader*, thou art such an one, my *Counsel* to thee is, To *Retire* into *Thy Self*, and take a *View* of the *Condition* of thy *Soul*; for *Christ* hath given the *Light*, with which to do it: *Search* carefully and thoroughly, thy *Life* is upon it; thy *Soul* is at *Stake*. It is but *once* to be done; if thou abusest thy selfe in it, the *Loss* is irreparable; the *World* is not *Price* enough to ransom thee: Wilt thou then for such a *World*, be-late thy self, over-stay the *Time* of thy *Salvation*, and lose thy *Soul*? Thou hast to do

## The Preface.

(I grant thee) with great *Patience* ;  
but that also must have an *End* :  
Therefore provoke not that *God* that  
made thee, to reject thee. Dost thou  
know what it is? 'Tis *Tophet*, 'tis  
*Hell*, the *Eternal Anguish* of the *Dam-*  
*ned*. Oh ! *Reader*, as one knowing the  
*Terrours* of the *Lord*, I perswade thee  
to be *Serious*, *Diligent* and *Fervent*  
about thy own *Salvation* ! Ay, and as  
one knowing the *Comfort*, *Peace*, *Joy*  
and *Pleasure* of the *Ways* of *Right-*  
*eousness* too, I Exhort and invite thee,  
to embrace the *Reproofs* and *Con-*  
*victions* of *Christ's Light* and *Spirit*  
in thine own *Conscience*, and bear  
the *Judgment* who hast wrought the  
*Sin*. *The fire burns but the Stubble* ; *the*  
*Wind blows but the Chaff* : Yield up  
thy *Body*, *Soul* and *Spirit* to *Him*  
that maketh all things *New*, *New*  
*Heavens* and *New Earth*, *New Love*,  
*New Joy*, *New Peace*, *New Works*, a  
*New Life* and *Conversation*. Men are  
grown corrupt and drossy by *Sin*,  
and they must be *Saved* through  
*Fire*,

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Fire, which purgeth it away ; therefore the *Word of God* is compared to a *Fire*, and the *Day of Salvation* to an *Oven* ; and *Christ himself* to A *Refiner of Gold*, and a *Purifier of Silver*.

Come, Reader, hearken to me a while ; I seek thy *Salvation* ; that's my *Plot* ; thou wilt forgive me. A *Refiner* is come near thee, His *Grace* hath appeared to thee, It shews thee the *Worlds Lusts*, and teacheth thee to *Deny* them. Receive his *Leaven*, and it will *Change* thee ; His *Medicine* and it will *Cure* thee : He is as *Infalible* as *Free* ; *without Money*, and with *Certainty*. A *Touch of his Garment* did it of old ; It will do it still : His *Virtue* is the same, it cannot be exhausted ; For *in Him the Fullness dwells* : Blessed be *God* for his *Sufficiency*. He laid *Help upon Him*, that he might be *Mighty to save all that come to God through him* : Do thou so, and he will change thee : Ay, thy *Vile Body*, like unto his *Glorious Body*. He is the great



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Philosopher indeed, the *Wisdom* of God, that turns *Lead* into *Gold*, *Vile Things* into *Things Precious*: For he maketh *Saints* out of *Sinners*, and almost *Gods* of *Men*. What rests to us then, that we must do, to be thus *Witnesses* of his *Power & Love*? This is the *CROWN*: But where is the *CROSS*? Where is the *Bitter Cup* and *Bloody Baptism*? Come, Reader, be like him, for this *Transcendent Joy* lift up thy head above the *World*; then thy *Salvation* will draw nigh indeed.

*Christ's CROSS is Christ's Way to Christ's CROWN*. This is the subject of the following *Discourse*; first writ during my *Confinement* in the *Tower of London*, in the Year 1668. now Reprinted with great *Enlargements of Matter and Testimonies*; that thou, Reader, mayst be won to *Christ*, and if won already, brought nearer to *Him*. 'Tis a *Path*, God in his *Everlasting Kindness* guided my *Feet* into, in the *Flower* of my

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my Youth, when about Two and Twenty Years of Age: Then he took me by the Hand, and led me out of the Pleasures, Vanities and Hopes of the World. I have tasted of Christ's Judgments, and of his Mercies, and of the Worlds Frown and Reproaches: I Rejoyce in my Experience, and Dedicate it to thy Service in Christ. 'Tis a Debt I have long ow'd and has been long expected: I have now paid it, and deliver'd my Soul. To my Country, and to the World of Christians I leave it: My God if he please, make it effectual to them all, and turn their Hearts from that Envy, Hatred and Bitterness, they have one against another about Worldly things (Sacrificing Humanity and Charity to Ambition and Covetousness, for which they fill the Earth with Trouble and Oppression) That receiving the Spirit of Christ into their Hearts, (the Fruits of which are Love, Peace, Joy, Temperance and Patience, Brotherly kindness and Charity) they may in Body,  
Soul

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*Soul and Spirit make a Tripple League  
against the World, the Flesh and the  
Devil, the only Common Enemies of  
mankind; and having conquer'd  
them through a Life of Self-Denial  
by the Power of the CROSS of JE-  
SUS, they may at last attain to the  
Eternal Rest and Kingdom of God.*

*So Desireth, so Prayeth,*

*Friendly Reader,*

*Thy Fervent Christian*

*Friend,*

**William Penn.**

**The**

# The Crucifix.

God and man in the Crucifix  
and the World are one and the  
same, the only common Father of  
mankind; and having condescended  
to suffer through the Cross of Je-  
sus, they may at last attain to the  
Heavenly Kingdom of God.

So Dignity, so Power,

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*... 2 ...*  
**No Cross, No Crown, &c.**

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CHAPTER.**

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ance with their Superstitions: The strange carnal Measures false Christians have taken of Christianity: the danger of that self-seduction. §. 8. The sence of that has obliged me to this discourse for a discourse against the Worlds Lusts, and an Invitation to take up the daily Cross of Christ, as the way left us by him to blessedness. §. 9. Of the self-Condernation of the Wicked; That Religion and Worship are compised in doing the will of God. The advantage good men have upon bad men in the last Judgement. §. 10. A supplication for Christendom, that she may not be rejected in that great Assize of the World. She is exhorted to consider what Relation she bears to Christ; if her Saviour, how saved? and from what? What her experience is of that great work? That Christ came to save from sin, and wrath by consequence: Not save men in sin, but from it, and so the wages of it.

## CHAP. I.

CH A P. I.

§. 1. **T**Hough the Knowledge and Obedience of the Doctrine of the Cross of Christ be of Infinit moment to the Souls of men; for that it is the only Door to true Christianity, and that Path the Ancients ever trod to blessedness; yet, with extream Affliction, let me say, it is so little understood, so much neglected, and what is worse, so bitterly contradicted by the *Knavery, Superstition* and *Intemperance* of profess Christians, that we must either renounce to believe, what the Lord Jesus hath told us, *Luke 2. 23. That whosoever does not take up his daily Cross, and follow him, cannot be his Disciple*; Or, admitting that for truth, conclude, that the generality of *Christendom* do miserably deceive & disappoint themselves in the great business of Christianity and their own Salvation.

§. 2. For, let us be never so Tender and Charitable in the Survey of those Nations, that intitle themselves to any Interest in the holy Name of Christ, if we will but be just too, we must needs acknowledge, that after all the gracious Advantages of *Light*, and Obligations



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to fidelity, which these latter Ages of the World have received by the *Coming, Life, Doctrine, Miracles, Death, Resurrection and Ascension* of Christ, with the *Gifts* of his Holy Spirit; to which add the *Writings, Labours, and Martyrdom* of his dear followers in all times, there seems very little left of *Christianity* but the Name: Which being now usurpt by the old *Heathen-Nature and Life*, makes the Professors of it but *True Heathens in disguise*. For though they worship not the same *Idols*, they worship Christ with the same heart. And they can never do otherwise, whilst they live in the same *Lusts*. So that the unmortified Christian, and the *Heathen* are of the same Religion. For though they have different Objects, to which they do direct their Prayers, that Adoration in both is but forc'd & Ceremonious, and the Deity they truly worship, is the *God of the World*, the great Lord of Lusts: to him they bow with the whole powers of soul & sense. *What shall we eat? What shall we drink? What shall we wear? And how shall we pass away our time? Which way may we gather Wealth? Increase our Power, enlarge our Territories, and dignifie and perpetuate our Names & Families in the Earth?*

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Earth? Which base sensuality is most pathetically express'd, and compriz'd by the beloved Apostle *John*, in these Words: *The lust of the Flesh, the lust of the Eye,* <sup>1 Joh. 2: 16.</sup> *and the pride of Life, which (says he) are not of the Father, but of the World, that lieth in wickedness*

§. 3. It is a mournful Reflection, but a truth no confidence can be great enough to deny, that these worldly lusts fill up the Study, Care and Conversation of wretched *Christianity*! And which aggravates the Misery they have grown with time. For as the world is older, it is worse; and the Examples of former lewd Ages, and their miserable conclusions, have not deterr'd, but excited ours: so that the People of this seems Improvers of the old stock of Impiety, & have carried it so much farther than Example, that instead of advancing in *Virtue* upon better times, they are scandalously fallen below the life of *Hearthens*. Their *High-mindedness, Lasciviousness, Uncleaness, Drunkenness, swearing, Lying, Envy, Backbiting, Cruelty, Treachery, Covetousness, Injustice* and *Oppression* are so common, and committed with such Invention and excess, that they have stumbled and em-

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bitter'd *Israels* to a degree of scorn-  
ing that holy Religion, to which their  
good Example should have won their  
affections.

§ 4. This miserable defection from  
primitive Times,—when the Glory of  
Christianity was the *purity* of its Pro-  
fessors, I cannot but call the *Second and*  
*worst part of the Jewish Tragedy upon the*  
*blessed Saviour of Mankind.* For the Jews  
from the Power of Ignorance, and the  
Extream Prejudice they were under to  
the *Unworldly* way of his appearance,  
would not acknowledge him when he  
came, but for two or three years perse-  
cuted, and finally Crucified him in one  
day. But the false Christians cruelty  
lasts longer: They have first, with *Judas*,  
profest him, and then for these many  
Ages most basely betrayed, persecuted  
and crucified him by a perpetual *Ad-*  
*ultery* in manners from the self-denial  
and holiness of his Doctrine; their Lives  
giving the lye to their Faith. These are  
they that the Author of the *Hebrews* tells  
us, *Crucify to themselves the Son of God*  
*afresh, and put him to open shame:* Whose  
defiled hearts, *John*, in his *Revelation*, stiles  
*The streets of Sodom and Egypt spiritually*

Heb. 6.6

Rev. 11.

8.

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so ca<sup>n</sup>ed, where he beheld the Lord Jesus crucified, long after he had been ascended. And as Christ said of old, *A mans Enemies are those of his own house*; so Christs Enemies now, are chiefly those of his own profession: *They Spit upon him, they Nail and Pierce him, they Crown him with Thorns, and give him Gall and Vinegar to drink.* Nor is it hard to apprehend; for they that live in the same evil Nature and Principle the Jews did, that crucified him outwardly, must needs crucifie him inwardly; since they that reject his Grace now in their own hearts, are one in stock and generation with the hard hearted Jews, that resisted the Grace that then appeared in and by Christ. Mat. 27.

§. 5. Sin is of one nature all the World over; for though a *Liar* is not a *Drunkard*, nor a *Swearer* a *Whooremonger*, nor either properly a *Murderer*; yet they are all of a Church; all branches of the one wicked Root; all of Kin. They have but one Father, the Devil, as Christ said to the *Professing Jews*, the visible Church of that Age: He slighted their pretensions to *Abraham* and *Moses*, and plainly told them, *That he that committed Sin was the Servant of Sin.* They did the John 8: 34, to 45

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the Devils works, and therefore were the Devils Children. The Argument will always hold upon the same reasons, and therefore good still: His Servants you are (saith Paul) whom you obey: And, saith John to the Church of old; Let no man deceive you, he that committeth Sin, is of the Devil. Was Judas ever the better Christian for crying, Hail Master, and Kissing Christ? By no means: They were the Signal of his Treachery; the Token given, by which the bloody Jews should know and take him. He call'd him Master, but betray'd him; he kissed, but sold him to be kill'd. This is the upshot of the false Christians Religion. If a man ask them, Is Christ your Lord? he will cry; God forbid else. Yes, he is our Lord. Very well; but do you keep his Commandments? No, how should we? How then are you his Disciples? It is impossible, say they; What! would you have us keep his Commandments? no man can: What! impossible to do that, without which Christ hath made it impossible to be a Christian? Is Christ unreasonable? Does he reap where he has not sown? Requite where he has not enabled? Thus it is, that, with Judas, they call him Ma-

1 Joh. 3.  
7, 8.  
Mac. 26.  
49.

Mat. 25.  
24.

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Master, but take part with the Evil of the World to betray him; and kiss and embrace him, as far as a specious Profession goes, and then sell him to gratifie the passion that they most indulge. Thus, as God said of old, they make him serve with their sins, and for their sins too. 11.43.24.

§.6. Let no man deceive his own Soul, Mat. 7.16  
*Grapes are not gathered of Thorns, nor Figs of Thistles: A Wolf is not a Sheep, nor is a Vulture a Dove.* What Form, People, or Church soever thou art of, 'tis the truth of God to mankind, they that have even the form of Godliness, but (by their unmortified Lives) deny the power thereof, make not the true, but false Church. Which, though she intitle her self the *Lambs Bride*, or *Church of Christ*, she is that *mystery or mysterious Babylon*, fitly called by the Holy Ghost, the *Mother of Harlots, and all Abominations*; because degenerated from Christian Chastity & Purity into all the Enormities of *Heathen-Babylon*: A sumptuous City of old time, much noted for the Seat of the Kings of *Babylon*, and at that time the place in the world of greatest Pride and Luxury. As she was then,

Rev. 17.5

so



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so *Mystical Babylon* is now, the great Enemy of Gods People.

Gal. 4: 29

§. 7. True it is, *they that are born of the flesh, hate and persecute them that are born of the Spirit, who are the Circumcision in heart.*

It seems they cannot own nor worship God after her inventions, Methods and Prescriptions, nor receive for Doctrine, her Vain Traditions, any more than they can comply with her corrupt Fashions and Customs in their Conversation. The Case being thus, from an *Apostate* she becomes a *Persecutor*. 'Tis not enough that she her self decline from *Ancient purity*; others must do so too. She will give them no rest, that will not partake with her in that degeneracy, or receive her Mark. Are any wiser than she? than *Mother-Church*? No, no: Nor can any make war with the *Beast* she rides upon, those worldly powers that protect her, and vow her maintenance against the cries of her Dissenters. *Apostacy* and *Superstition* are ever proud and impatient of dissent: All must Conform, or perish. Therefore the slain *Witnesse*, and *Blood of the Souls under the Altar* are found within the Walls of this *Mystical Babylon*, this great City of false Christians, and are

Rev. 6. 9



are charg'd upon her by the Holy Ghost, in the *Revelation*. Nor is it strange that she should *slay* the Servants, who first crucified the Lord: But strange and barbarous too, that she should kill her *Husband*, and murder her *Saviour*; Titles she seems so fond of, and that have been so profitable to her; and that she would recommend her self by, though without all Justice. But her Children are reduced so entirely under the Dominion of Darkness, by means of their continued Disobedience to the manifestation of the Divine Light in their souls, that they forget what man once was, or they should now be; and know not true and pure Christianity, when they meet it: Yet Pride themselves to profess it. Their measures are so carnal and false about Salvation, that they call *good* evil, and *evil* good: They make a *Devil* a *Christian*, and a *Saint* a *Devil*. So that though the Unrighteous Latitude of their Lives be matter of lamentation, as to themselves, it is of Destruction; yet that common Apprehension, *That they may be Children of God, while in a State of Disobedience to his Holy Commandments; and Disciples of Jesus, though they revolt from his Cross; and*

*Mem.*

Members of his true Church which is without Spot or Wrinkle, notwithstanding their Lives are full of Spots and Wrinkles; is, of all other Deceptions upon themselves, the most pernicious to their Eternal Condition. For they are at peace in Sin, and under a security in their Transgressions. Their vain Hope silences their Conversions, and over-lays all tender Motions to Repentance. So that their Mistake about their Duty to God, is as mischievous as their Rebellion against him.

Thus they walk on precipices, and flatter themselves, till the Grave swallows them up, and the Judgement of the Great God breaks the Lethargy, and undeceives their poor wretched souls with the Anguish of the Wicked, as the reward of their Works.

§. 8. This has been, is, and will be the Doom of all Worldly Christians: An end so Dreadful, that if there were nothing of Duty to God, or Obligation to men, being a man, and one acquainted with the Terrors of the Lord in the way and work of my own Salvation, Compassion alone were sufficient to excite me to this *Dissuasive* against the Worlds Superstitions and Lusts, and to invite

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invite the Professors of Christianity to the knowledge and obedience of the *Daily Cross of Christ*, as the alone way, set by him, and appointed us to Blessedness: That they who now do but usurp the *Name*, may have the *Thing*, and by the power of the *Cross* (to which they are now dead, *instead of being dead to the world by it*) may be made partakers of the Resurrection, that is in Christ Jesus, unto Newness of Life. For they that are truly in Christ, that is Redeem'd by him, and interested in him, are new Creatures. They have received a *New Will*, such as Gal. 2. 10 does the Will of God, not their own. They *pray in Truth*, and don't mock God when they say, *Thy will be done in Earth*, Col. 3. 1, 2, 3, *as it is in Heaven*. They have *New Affections*, such as are set on things above, and make Christ their Eternal Treasure; *New Faith*, such as overcomes the snares and temptations of the *Worlds Spirit* in themselves, or as it appears through others: And lastly, *New Works*, not of *Superstitious Contrivance*, or of *humane invention*, but the pure fruits of the spirit of Christ, working in them, as Love, Joy, Peace, Meekness, Long-suffering, Temperance, Brotherly kindness, Faith, Gal. 5. 22, 23.

Pa-

Rom. 8

*Patience, Gentleness and Goodness*, against which there is no Law; & they that have not this Spirit of Christ, & walk not in it, the Apostle Paul has told us, are none of his, but the Wrath of God and Condemnation of the Law will lie upon them. For if there is no Condemnation to them that are in Christ, who walk not after the flesh but after the spirit, which is Paul's Doctrine, They that walk not according to that holy spirit, by his Doctrine, are not in Christ. That is, have no interest in him, nor just Claim to Salvation by him: And consequently there is condemnation to such.

§. 9. And the Truth is, the Religion of the Wicked is a Lye: *There is no peace* saith the Prophet, *to the wicked*. Indeed there can be none, they are reprovd in their own Consciences, and condemn'd in their own Hearts in all their Disobedience. Go where they will, *Rebukes go with them*, and oftentimes Terrours too. For it is an offended God that pricks them, and who, by his Light, sets their Sins in Order before them. Sometimes they strive to appease him by their corporal framed Devotion and Worship, but in vain; for true Worshipping of God is *Doing his will*, which they

they transgress. The rest is a false Com-  
 plement, like him that said he would go  
 and *did not*. Sometimes they fly to Sports  
 and Company to *drown* the Reprovers  
 Voice, and *blunt* his Arrows, to chase  
 away troubled thoughts, and secure  
 themselves out of the reach of the Dis-  
 quietter of their pleasures: But the Al-  
 mighty first or last is sure to overtake  
 them. There is no flying his final *justice*,  
 for those that reject the terms of his  
 mercy. *Impenitent Rebels* to his Law may  
 then call to the *Mountains*, and run to  
 the *Caves* of the Earth for protection, but  
 in vain. His *All searching Eye* will pene-  
 trate their thickest *Coverings*, and strike  
 up a *Light* in that obscurity, which shall  
 terrifie their *Guilty souls*; and which they  
 shall never be able to extinguish. Indeed  
 their *Accuser* is with them, they can no  
 more be rid of him, than of themselves;  
 he is in the midst of them, and will stick  
 close to them. That spirit which bears  
*witness* with the spirits of the Just,  
 will bear *witness* against theirs. Nay,  
 their *own hearts* will abundantly come  
 in against them; and if *thy heart condemn*  
*thee*, says the Apostle John, *God is greater,*  
*and knows all things:* That is, there is no  
 escaping

escaping the Judgements of God, whose power is so infinite, if a man is not able to escape the Condemnation of himself.

'Tis at that day, *proud and Luxurious Christians* shall learn, that *God is no Respector of Persons*; that all *Sects and Names* shall be swallowed up in these two kinds, *Sheep and Goats, Just and Unjust*: And the very *Righteous* must have a *Trial* for it, Which made that holy Man cry out,

1 Pet. 4.  
18.

*If the Righteous scarcely are saved, where shall the wicked and ungodly appear? If their Thoughts, Words, and Works must stand the Test, and come under scrutiny before the Impartial Judge of Heaven and Earth; how then should the Ungodly be exempted? No, We are told by him, that cannot lye, many shall then even cry, Lord, Lord; set forth their Profession, and recount the Works that they have done in his name, to make him Propitious, & yet be rejected with this Direful Sentence;*

Mat. 7.  
23.

*Depart from me ye workers of Iniquity, I know you not. As if he had said, "Get you gone you evil-doers, though you have profest me, I will not know you: Your vain and evil lives have made you unfit for my holy Kingdom. Get you hence & go to the Gods whom you have served,*



ved; your beloved *Lusts*, which you  
 worshipt, and the *Evil World* that you  
 so much coveted and ador'd: let them  
 save you now, if they can, from the  
 wrath ready to come upon you, which  
 is the wages of the deeds you have  
 done. Here is the end of their work that  
 build upon the *Sand*, the breath of the  
 Judge will blow it down; and woful will  
 be the fall thereof be. Oh 'tis now, that the  
 Righteous have the better of the Wicked!  
 which made an Apostate cry in old  
 time, *Let me die the death of the Righteous,*  
*and let my latter end may be like*  
*unto his.* For the Sentence is chang'd,  
 and the Judge smiles: He casts the Eye  
 of Love upon his own Sheep. & invites  
 them with a *Come ye bless'd of my Father,*  
*that through patient continuance in well do-*  
*ing have long waited for Immortality:* You  
 have been the true Companions of my Tribu-  
 tations and Cross, and with unwearied Faith-  
 fulness, in obedience to my holy Will, have va-  
 liantly endur'd to the End, looking to me, the  
 Author of your precious Faith, for the Re-  
 compence of Reward, that I have promised  
 to him that love me and faint not: O enter  
 ye into the Joy of your Lord, and inherit the  
 Kingdom prepared for you from the founda-  
 tion of the World.

Nam. 23.  
10.

Mat. 25.  
34.



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S. 10. O Christendom! my Soul most fervently prays, that after all thy lofty *Profession of Christ* and his meek and holy Religion, thy *Unsuitable & Un-Christ-like* life may not cast thee at that Great *Assize of the World* and loose thee to great *salvation* at last. Hear me once, I beseech thee: Can Christ be thy *Lord*, and thou not obey him? Or, canst thou be his *servant*, and never serve him? *Be not deceived, such as thou sowest, shalt thou reap:* He is none of thy *Saviour*, whilst thou rejectest his *Grace* in thy heart, by which he should *save* thee. Come, what has he *saved* thee from? Has he *saved* thee from thy *Sinful Lusts*? Thy *Worldly Affections* and *vain Conversations*? If not, then he is none of thy *Saviour*. For though he be offer'd a *Saviour* to all, yet he is *Actually* a *Saviour* to those only, that are *saved* by him, and none are saved by him that live in those Evils, by which they are *lost* from God, and which he came to save thee from.

'Tis *sin* that Christ is come to *save* man from, and *Death* and *Wrath*, as the *Wages* of it: But those that are not *saved*, that is, delivered, by the power of Christ, in their souls, from the power that

that *sin* has had over them, can never be saved from the *Death* and *Wrath*, that are the assured Wages of the *sin* they live in.

So that look how far people obtain Victory over those evil Dispositions and *Fleshly Lusts*, they have been addicted to, so far they are truly *saved*, and are Witnesses of the *Redemption* that comes by *Jesus Christ*. His Name shews his Work; And thou shalt call his Name *Jesus*, for he shall save his people from their *sins*. And Mat. 1, 21 Lo (said *John* of *Christ*) the *Lamb of God*, that takes away the *sins* of the *World*! That is, Behold him, whom *God* hath given to enlighten People, and for salvation to as many as receive him, and his light and grace in their hearts, and take up their daily Cross, and follow him: Such as rather deny themselves the pleasure of fulfilling their *lusts*, than sin against the knowledge he has given them of his Will; or do that they know they ought not to do.

## CHAP. II.

§. 1. By this *Christendom* may see her *Lapse*, how foul it is; and next, the worse for her pretence to *Christianity*. §. 2. But there

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there is mercy with God upon repentance and propitiation in the blood of Jesus. §. 3. He is the light of the World: he re- proves the darkness, that is, the evil of the world; and he is to be known within. §. 4. Christendom, like the Inn of old, is full of other Guests: she is advised to be- lieve, receive and apply it. §. 5. Of the nature of true Faith; it brings power to overcome every appearance of evil. This leads to consider the Cross of Christ which has been so much wanted. §. 6. The A- postolick Ministry and end of it; its blef- sed Effect; the character of Apostolick times. §. 7. The Glory of the Cross, and its triumph over the Heathen-world. A measure to Christendom, what she is nat- ural, and should be. §. 8. Her declension and cause of it. §. 9. The miserable effects that followed. §. 10. From the consideration of the cause, the cure may be more easily known, viz. not faithfully taking up the daily Cross; then faithfully taking it daily up must be the remedy.

§. 1. **B**Y all which has been said, O Chri- stendom, and by that better help, if thou wouldst use it, the Lamp the Lord has lighted in thee, not utterly ex- tinct,

ting, it may evidently appear, first, How great and foul thy *Back-sliding* has been, who from the *Temple of the Lord* art become a *Cage of unclean Birds*; and of an *House of Prayer*, a *Den of Thieves*, a *Synagogue of Satan*, and the *Receptacle of every defiled Spirit*. Next that, under all this manifest *Defection*, thou hast nevertheless valued thy corrupt self upon thy Profession of *Christianity*, and fearfully deluded thy self with the hopes of *Salvation*. The first makes thy disease *dangerous*, but the last almost *incurable*.

§.2. Yet because there is *Mercy* with the God of Bowels, that he may be feared, and that he takes no delight in the *Eternal Death* of poor Sinners, no, though *Back-sliders* themselves, but is willing all should come to the knowledge and obedience of the *Truth*; and be saved. He has set forth his *Son a Propitiation*, and given him a *Saviour* to take away the *sins* of the whole World, that those that believe and follow him, may feel the *Righteousness* of God in the *Remission* of their *sins*, & blotting out of their *Transgressions* for ever. Now, behold the *Remedy*! an *Infalible* Cure, one of Gods appointing; a precious *Elixir* indeed, that

Ezek. 18  
20, 23, 24

Mat. 1, 21  
Luk 1, 77  
Rom. 3, 25.  
Heb. 9.  
24. to 28  
1 John 2  
1, 2.

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that never fail'd; and that *Universal Medicine*, which no Malady could ever escape.

§. 3 But thou wilt say, *What is Christ, and where is he to be found? and how received and applied in order to this mighty Cure?* I tell thee then: First, he is the great *Spiritual Light of the World*, that enlightens every one that comes into the World; by which he manifests to them their Deeds of Darkness and Wickedness, and reproveth them for committing them. Secondly, He is not far away from thee, as the Apostle Paul said of God to the *Athenians*. Behold (says Christ himself) *I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me.* What door can this be but that of the *Heart of Man*?

§. 4 Thou, like the *Inn of old*, hast been full of other *Guests*: Thy *Affections* have entertain'd other *Lovers*: There has been no room for thy *Saviour* in thy Soul. Wherefore *Salvation* is not yet come in to thy House, though it is come to thy Door, and thou hast been often proffer'd it, and hast profest it long. But if he calls, if he knocks still, that is, if his

*Light*

Light yet shines, if it reproves thee still,  
there is hopes thy Day is not over : and  
that Repentance is not yet hid from thine  
Eyes ; but his love is after thee still, and  
his holy Invitation continues to save thee.

Wherefore, O Christendom! believe, re-  
ceive, & apply him rightly: this is of abso-  
lute Necessity, that thy Soul may live for  
ever with him. He told the Jews, *unless* Joh. 8. 24-  
*you believe that I am he, ye shall dye in your*  
*sins, and whither I go, you shall not come:*  
And because they believed him not, they  
did not receive him nor any benefit by  
him: But they that believ'd him, re-  
ceived him; *And as many as received him,*  
his own beloved Disciple tells us, *to*  
*them he gave power to become the sons of God,* John 1.  
*which are born not of Blood, nor of the will* 12, 13  
*of the flesh, nor of the will of man, but of*  
God That is, "Who are not Children  
"of God after the fashions, prescripti-  
"ons and Traditions of men, that call  
"themselves his Church and People,  
"( which is but after the Will of Flesh  
"and Blood, and the Invention of Car-  
"nal man, *unacquainted with the Rege-*  
"neration and power of the holy Ghost)  
"but of God, that is, according to his will,  
"and the Working and Sanctification of  
"his



his Spirit and Word of Life in them. And such were ever well verſt in the right Application of Chriſt, for he was made to them indeed *Propitiation, Reconciliation, Salvation, Righteouſneſs, Redemption and Juſtification.*

So I ſay to thee, unleſs thou believeſt, that he that ſtands at the door of thy heart and knocks, and ſets thy ſins in order before thee, and calls thee to Repentance, be the Saviour of the World, *thou wilt dye in thy ſins, and where he is gone, thou wilt never come.* For if thou believeſt not in him, it is impoſſible, that he ſhould do thee good or effect thy Salvation. Chriſt works not againſt Faith, but by it. 'Tis ſaid of old, *He did not many mighty Works in ſome places, becauſe the People believed not in him:* So that if thou truly believeſt in him, thine ear will be attentive to his Voice in thee, and the door of thine heart open to his knocks. Thou wilt yield to the discoveries of his Light, and the Teachings of his Grace will be very Dear to Thee.

Mar. 6. 5.

§ 5. It is the nature of true Faith to beget an holy fear of offending God, a deep reverence to his Precepts, and a moſt tender regard to the inward Teſtimony



mony of his Spirit, as that, by which his Children, in all Ages, have been safely led to Glory. For as they that truly believe, receive Christ in all his Tenders to the Soul; so, as true it is, that those who receive him thus, with him, receive power to become the Sons of God: That is, an *inward* Force and Ability to do, whatever he requires. Strength to mortify their Lusts, controule their Affections, resist evil Motions, deny themselves and overcome the World in its most enticing Appearances. This is the *Life* of the blessed *Cross* of Christ, which is the subject of the following Discourse, and what thou, O man, must take up, if thou intendest to be the Disciple of Jesus. Nor canst thou be said to receive Christ or to believe in him, whilst thou rejectest his Cross: For as receiving of Christ is the means appointed of God to Salvation, so bearing thy daily Cross after him, is the only true Testimony of receiving him, and therefore it is enjoined by him, as the great token of Discipleship; *Who- Mat, 16.  
soever will be my Disciple, let him take up his 24.  
daily Cross and follow me.*

This, *Christendom*, is That thou hast so much wanted, and the want of which

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has

has prov'd the only cause of thy miserable *Declension* from pure *Christianity*: To consider which well (as it is thy duty) so it is of great use to thy *Restoration*.

For as the knowledge of the Cause of any *Distemper* guides the *Physician*, to make a right and safe Judgement in the Application of his *Medicine*; so it will much enlighten thee in the way of thy *Recovery*, to know and weigh the *first cause* of this *spiritual Lapse* and *Malady* that has befallen thee. To do which, a General view of thy *primitive Estate*, and consequently their work, that *first labour'd* in the *Christian Vineyard*, will be needful, and if therein something be repeated, the weight and dignity of the subject will bear it without the need of an Apology.

§. 6. The Work of *Apostleship*, we are told by a *prime Labourer* in it, was, To turn people from *Darkness* to *Light*, and from the power of *Satan* unto *God*. That is, instead of yielding to the *Temptations* and *Motions* of *Satan*, who is the *Prince of Darkness* (or *Wickedness*, the one being a Metaphor to the other) by whose power their *understandings* were obscured, and their *Souls* held in the service of

Acts 18,  
25,

of Sin, they should turn their minds to the appearance of Christ the *Light* and *Saviour* of the *World*; who, by his light, shines in their *Souls*, and thereby gives them a sight of their *Sins*, and discovers every temptation and motion in them unto evil, and reproves them when they give way thereunto; that so they might become the *Children of Light*, and walk in the path of *Righteousness*. And for this blessed Work of *Reformation* did Christ endue his *Apostles* with his *spirit* and *power*, that so men might not longer sleep in a security of *sin* and *ignorance* of *God*, but awake to *Righteousness*, that the Lord *Jesus* might give them *Life*: That is, that they might leave off sinning, deny themselves the pleasure of wickedness, and by true Repentance turn their hearts to *God*, in Well-doing, in which is peace. And truly, *God* so blessed the faithful labours of these poor *Mechanicks*, yet his great *Embassadors* to mankind, that in a few years many thousands, (that had lived without *God* in the *World*, without a sense or fear of him, lawless, very strangers to the work of his *Spirit* in their hearts, being captivated by *Fleshy Lusts*,) were inwardly struck & quickned by the word

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of *Life*, and made sensible of the coming and power of the Lord Jesus Christ as a Judge and Law-giver in their *Souls*: By whose holy *light* and *Spirit* the hidden things of darkness were brought to light and condemn'd, and pure *Repentance* from those deadworks begotten in them, that they might serve the living God in *Newness* of *Spirit*. So that thence forward they lived not to themselves neither were they carried away of those former divers Lusts, by which they had been seduced from the true fear of God; Rom. 8. 2 but the *Law* of the *Spirit* of *Life*, by which they overcame the *Law* of *Sin* and *Death*, was their *Delight*, and therein did they 11. 29. 13 meditate day and night. Their Regard towards God was not taught by the *Precepts* of *men* any longer, but from the knowledge they had received by his own *Work* and *Impressions* in their *Souls*. They had now quitted their old Masters the *World*, the *Flesh* and the *Devil*, and deliver'd up themselves to the holy Guidance of the *Grace* of Christ, that taught them to *deny* *Ungodliness* and the *Worlds* *Lusts*, and to live *soberly*, *righteously* and *Godly* in this present *Life*, this is the *Cross* of *Christ* indeed, & here's the *Victory*

story it gives to them that take it up. By this *Cross* they died daily to the *old Life* they had lived; and by holy watchfulness against the secret Motions of Evil in their hearts they crushed *sin* in its conceptions, yea, in its temptations. So that they (as the Apostle *John* advised <sup>1 Joln. 3. 18.</sup> them) kept themselves, that the Evil one touched them not.

For the *Light*, which Satan cannot endure, and with which Christ had enlightened them, discover'd him in all his Approaches and Assaults upon the Mind, and the power they received through their inward obedience to the manifestations of that blessed *Light*, enabled them to resist and vanquish him in all his Stratagems. And thus it was, that where once nothing was examin'd, nothing went unexamined. Every *Thought* must come to Judgement, and the Rise and Tendency of it be also well approved, before they allowed it any room in their *minds*. There was no fear of entertaing *Enemies* for Friends, whilst this *strict Guard* was kept upon the very *Wicket* of the *Soul*. Now the old *Heavens* and *Earth*; that is, the old *Earthly Conversation* and old *Carnal*, that is, *Jewish*

ish or shadowy Worship, past away apace, and every day all things became New. He was no more a Jew, that was one outwardly, nor that Circumcision, that was in the Flesh; but he was the Jew, that was one inwardly, and that Circumcision, which was of the Heart, in the Spirit, and not in the Letter, whose praise is not of man, but of God.

Rom. 2.  
28. 29.

§. 7. Indeed, the Glory of the Cross shin'd so conspicuously through the self-Denial of their Lives, who daily bore it, that it struck the Heathen with astonishment; and in a small time so shook their Altars, discredited their Oracles, struck the Multitude, invaded the Courts, and overcame their Armies, that it led Priests, Magistrates and Generals in Triumph after it, as the Trophies of its Power and Victory.

And while this Integrity dwelt with Christians, mighty was the Presence, and invincible that power that attended them, It quenched Fire, daunted Lyons, turn'd the edge of the Sword, out-fac'd Instruments of Cruelty, Convicted Judges and converted Executioners. In fine, the ways their Enemies took to destroy, encreas'd them, and by the deep Wisdom of God, they were made great Promoters of the Truth,

Neb. 11.  
32, to the  
end.  
IIa. 43. 2.  
Dan. 3.  
12, to the  
end.  
Chap. 6.  
16, to the  
end.



who in all their Designs endeavoured to extinguish it. Now, not a vain *Thought*, not an idle *Word*, nor an unseemly *Action* was permitted: No, not an *immodest Look*, no *Courtly Dress*, gay *Apparel*, *Complemental Respects*, or *personal Honours*, much less those lewd *Immoralities* and scandalous *Vices*, now in vogue with *Christians*, could find either *Example* or *Connivance* among them. Their care was not how to *sport away* their precious *Time*, but how to *redeem it*, that they might have enough to work out their great *Salvation* (which they carefully did) with fear and trembling: Not with *Balls and Masks*, with *Play houses*, *Dancing*, *Feastings* and *Gaming*: No, no: To make sure of their *Heavenly Calling* and *Election* was much *dearer* to them, than *Eph. 15.* the poor and trifling *Joys of Mortality*. *15. 16.* For they having, with *Moses*, seen him that is *invisible*, and found that his *Loving-kindness* was better than *Life*, the peace of his *Spirit*, than the favour of *Princes*; as they feared not *Cesar's Wrath*, so they choose rather to sustain the *Afflictions* of *Christs true Pilgrims*, than enjoy the *pleasures of sin*, that were but for a *season*; esteeming his *Reproaches* of more value



value than the perishing Treasures of the Earth. And if the *Tribulations* of *Christianity* were more eligible, than the comforts of the *World*, and the *Reproaches* of one, than all the *Honour* of the other, there was then surely no *Temptation* in it that could shake the *Integrity* of *Christendom*.

§. 8. By this short draught, of what *Christendom* was, thou mayst see, O *Christendom*, what thou art not, and consequently, what thou ought'st to be. But how comes it, that from a *Christendom*, that was thus *Meek*, *Merciful*, *Self-deny-ing*, *Suffering*, *Temperate*, *Holy*, *Just* and *Good*, so like to Christ, whose Name she bore, we find a *Christendom* now, that is *Superstitious*, *Idolatrous*, *Persecuting*, *Proud*, *Passionate*, *Envious*, *Malicious*, *Selfish*, *Drunken*, *Lascivious*, *Unclean*, *Lying*, *Swearing*, *Cursing*, *Covetous*, *Oppressing*, *Defrauding*, with all other Abominations known in the Earth, and that to an *Excess* justly scandalous to the worst of *Heathen* Ages, surpassing them more in *Evil* than in *Time*: I say, how comes this lamentable *Defection*?

I lay this down, as the undoubted *Reason* of this *Degeneracy*, to wit, the  
In-

Inward disregard of thy mind to the Light of Christ shining in Thee, that first shew'd thee thy sins and reprov'd them, and that taught and enabled thee to deny and resist them. For as thy Fear towards God, and holy Abstinence from Unrighteousness was, at first, not taught by the Precepts of men, but by that Light and Grace, which reveal'd the most secret Thoughts and Purposes of thine heart, and searcht the most inward parts of thy Belly (setting thy Sins in order before thee, and reproving thee for them; not suffering one unfruitful thought, word or work of Darknes to go unjudged) So when Thou didst begin to disregard that Light and Grace, to be careless of that holy Watch that was once set up in thine Heart, and didst not keep Centinel there (as formerly) for Gods glory and thy own peace; the restless Enemy of mans good quickly took advantage of this slackness, & often surpriz'd Thee with Temptations, whose suitableness to thy Inclinations made his Conquest over thee not difficult.

In short, thou didst omit to take up Christs holy Yoake, to bear thy daily Cross; Mat. II. thou wert careless of the government of<sup>29.</sup> thy Affections, and kept'st no journal  
nor

nor cheque upon thy Actions; but didst decline to audit Accounts in thy own Conscience with Christ thy Light, the great Bishop of thy Soul, and Judge of thy Works; whereby the holy Fear decay'd, and Love wax'd cold; Vanity abounded, and duty became burdensome. Then up came Formality instead of the Power of Godliness; Superstition in place of Christs Institution: And whereas Christs business was to draw off the Minds of his Disciples from an outward Temple, and carnal Rites and Services, to the inward and spiritual Worship of God (suitable to the nature of Divinity) a worldly, Humane, Pompous Worship is brought in again, and a worldly Priesthood, Temple and Altar are re-establish'd. Now it was that the Sons of God once more saw the Daughters of men were fair: That is, the pure Eye grew dim, which Repentance had open'd, that saw no Comeliness out of Christ; and the Eye of Lust became unlos'd again by the God of the World; and those worldly Pleasures, that make such as love them forget God (though once despised for the sake of Christ) began now to recover their old Beauty and Interest.

est in thy Affections; and from liking them, to be the Study, Care and Pleasure of thy Life.

True, there still remain'd the exterior or *Form* of Worship, and a *Nominal* and *Oral* Reverence to God and Christ; but that was all: For the Offence of the holy Cross ceas'd, the Power of Godliness was denied, Self-denial lost; and though fruitful in the Invention of *Ceremonious Ornaments*, yet barren in the blessed fruits of the Spirit. And a thousand *shells* cannot make up one *Kernel*, nor many dead Corps one *living Man*.

§. 9. Thus Religion fell from Experience to *Tradition*, and Worship from Power to *Form*, from Life to Letter; that instead of putting up lively and powerful Requests, animated by the deep sense of Want and the Assistance of the holy Spirit, by which the Ancients prayed, wrestled and prevailed with God; behold, a by-rote *Mumpsimus*, a dull and insipid *Formality*, made up of corporal *Bowings* and *Cringings*, *Garments* and *Furnitures*, *Perfumes*, *Voices* and *Musicks*; fitter for the Reception of some Earthly Prince, than the heavenly Worship of the only true and immortal God, who

who is an Eternal, Invisible Spirit.

But thy Heart growing Carnal, thy Religion did so too; and not liking it as it was, *fashion'd it to thy liking*; forgetting what the holy Prophet said, *The Prayers of the Wicked are an Abomination to the Lord*; and what James saith, *Ye ask, and ye receive not, (Why?) because ye ask Amiss*; that is, with an Heart that is not right, but *insincere, unmortified*, not in the Faith that *purifies* the Soul, and therefore can never receive what is askt: So that a man may say with Truth, thy Condition is the worse by thy Religion, because thou art tempted to think thy self the better for it, and art not.

§. 10. Well! by this Prospect that is given thee of thy foul Fall from primitive Christianity, and the true cause of it, to wit, *a neglect of the daily Cross of Christ*, it may be easie for thee to inform thy self of the way of thy Recovery.

For look at what Door thou went'st out, *at that door* thou must come in: And as letting fall and forbearing the daily Cross *lost* Thee; so taking up and *enduring* the daily Cross, must recover thee. It is the same way, by which Sinners and Apostates become the Disciples

of

of Jesus. *WHOSOEVER* (says Christ) Mat 6.25  
*will come after me, and be my Disciple, let* Mar 8.34  
*him deny himself, and take up his daily* Luke 14.26  
*Cross and follow me.* Nothing short of  
 this will do; mark, that for as it is suf-  
 ficient so it is indispensable: No  
 CROWN, but by the CROSS: No Life  
 Eternal but through the Death of it:  
 And it is but just that those Evil and Bar-  
 barous Affections, that crucified Christ  
 afresh, should, by his holy Cross, be cru-  
 cified. Blood requires Blood; his Cross  
 is the Death of Sin, that caused his  
 Death; and he the Death of Death,  
 according to that Passage, *O Death!* Ho. 13.14  
*will be thy Death!* 1 Cor. 15.55.

### CHAP. III.

- §. 1. *What the Cross of Christ is? a Figurative Speech, but truly, the Divine Power, that mortifies the World.* §. 2. *It is so called by the Apostle Paul to the Corinthians.* §. 3. *Where it is the Cross appears and must be born? within, where the Lusts are, there they must be crucified.* §. 4. *Experience teaches every one this to be sure. Christ asserts it, From within comes Murder, &c. and that is the house where the strong man must be bound.* §. 5. *How is the Cross to be born? The way is spiritual, a denial of Self, the pleasure of*



of Sin, to please God and obey his Will, as manifested to the Soul by the Light he gives it. §. 6. This shews the difficulty, yet the necessity of the Cross.

**T**He Daily Cross being then, and still, O Christendom, the way to Glory; that the succeeding matter, which wholly relates to the Doctrine of It, may come with most Evidence and Advantage upon thy Conscience, it is most seriously to be considered by thee,

First, *What the Cross of Christ is?*

Secondly, *Where the Cross is to be taken up?*

Thirdly, *How, and after what manner it is to be born?*

Fourthly, *What is the great Work and business of the Cross?* In which

The Sins It Crucifies, with the Mischiefs that attend them, will be at large exprest.

Fifthly and Lastly, I shall add many Testimonies from living and dying persons, of great Reputation, either for their Quality, Learning or Piety, as a general Confirmation of the whole Tract.

To the first, *What is the Cross of Christ?*

§. I. The Cross of Christ is a Figurative



tive Speech, borrowed from the outward Tree or Wooden Cross, on which Christ submitted to the Will of God, in permitting him to suffer Death at the hands of evil men. So that the Cross Mystical is that Divine Grace and Power, which crosseth the carnal Wills of men, and gives a contradiction to their corrupt Affections, and that constantly opposeth it self to the inordinate and fleshly Appetite of their Minds, and so may be justly termed the Instrument of mans holy dying to the World, and being made conformable to the will of God. For nothing else can mortifie Sin, or make it easie for us to submit to the Divine Will in things otherwise very contrary to our own.

§. 2. The Preaching of the Cross therefore in primitive times was fitly called by Paul ( that famous and skilful Apostle in spiritual things ) the Power of God, tho' to them that perish, then, as now, Foolishness. That is, to those that were truly weary and heavy laden, and needed a Deliverer ; to whom sin was burdensom and odious, the Preaching of the Cross, by which Sin was to be mortified, was, as to them the Power of God, or a preaching of the Divine power, by which they were made Disciples of Christ

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Christ and Children of God: And it wrought so powerfully upon them, that no proud or licentious Mockers could put them out of love with it. But to those that walkt in the *Broad-way*, in the full Latitude of their Lusts, and dedicated their time and care to the pleasure of their corrupt Appetites, to whom all *Yoke* and *Bridle* were and are intolerable, the *preaching of the Cross was and is foolishness*; to which I may add, in the Name but of too many now-a-days and the Practice *Ridiculous*; imbrac'd by none, if they may be believed, *but half-witted People, of stingy and singular Tempers, affected with the Hypochondry, and oppress'd with the power of Melancholy*. For all this, and more, is bestowed upon the *Life* of the blessed *Cross of Christ* by the very Professors & pretended Admirers of it, in the Persons of those that truly bear it.

II. §. 3. Well, *But then where does this Cross appear, and where must it be taken up?*

I answer, *within*: That is, in the *Heart* and *Soul*; for where the *Sin* is, the *Cross* must be. Now, all Evil comes from *within*: This Christ taught. *From within* (saith Christ) *out of the Heart* of men

men proceed evil Thoughts, Adulteries, Fornications, Murders, Thefts, Covetousness, Wickedness, Deceit, Lasciviousness, an evil Eye, Blasphemy, Pride, Foolishness: All these evil things come from within, and defile the Man.

Mar. 7. 21  
22. 23.

The heart of man is the seat of sin, and where he is defiled, he must be sanctified; and where sin lives, there it must dye: It must be crucified. Custom in Evil hath made it natural to men to do Evil; and as the soul rules the body, so this corrupt nature sways the whole man: But still, 'tis all from within.

S. 4. Experience teaches every Son and Daughter of Adam an Assent to this; for the Enemies Temptations are ever directed to the Mind, which is within: If they take not, the Soul sins not; if they are embrac'd, lust is presently conceived (that is, inordinate Desires) Lust conceived brings forth sin, and sin finished (that is acted) brings forth Death. Here is both the Cause and the Effect, the very Genealogy of Sin; Its Rise and End.

Jam. 1. 15

In all this the Heart of evil Man is the Devil's Mint, his Work-house, the place of his Residence, where he exercises his Power and Art. And therefore the Re-

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demp-

1 Joh 3. 8.

Dan. 9.

Mark 3.

27.

redemption of the Soul is aptly called, the Destruction of the works of the Devil, and bringing in of Everlasting Righteousness. When the Jews would have infam'd Christs Miracle of casting out of Devils, by a blasphemous Imputation of it to the Power of Belzebub, he says, That no man can enter into a strong mans house and spoil his Goods, till he first bind the strong man. Which, as it shews the Contrariety that was between Belzebub and the Power by which he dispossest him, so it teaches us to know that the Souls of the Wicked are the Devils house, and that his Goods, his evil works, can never be destroyed, till first he that wrought them, and keeps the house be bound. All which makes it easie to know, where the Cross must be taken up, by which alone the strong-Man must be bound, his Goods spoil'd, and his temptations resisted, that is, within, in the heart of Man.

III. §. 5. But in the next place, how and in what manner is the Cross to be daily borne?

The Way, like the Cross, is spiritual: That is, An inward submission of the Soul to the will of God, as it is manifested by the Light of Christ in the Conscience of men, though it be contrary to their own Inclinations.

For Example; When Evil presents, That which shews the Evil, does also tell them, They should not yield to it; and if They close with its Counsel, it gives them Power to escape it. But they that look and gaze upon the temptation, at last fall in with it, and are overcome by it; the Consequence of which is Guilt and Judgement. Therefore as the Cross of Christ is that Spirit and Power in men, though not of men, but of God, which crosseth and repro- veth their fleshly Lusts and Affections; so the way of taking up the Cross is an entire resignation of soul to the discoveries and requirings of it: Not to consult their Worldly pleasure, or carnal Ease or Interest (for such are captivated in a moment) but continually to watch against the very appearances of Evil, and by the Obedience of Faith; that is, of true love to, and confidence in God, cheer- fully to offer up, to the Death of the Cross, that Evil part; that Judas in them- selves, which, not enduring the Heat of the Siege, and being impatient in the hour of Temptation, would, by its near Relation to the Tempter, more easily be- tray their souls into his hands.

## No Cross, No Crown.

Mat. 24.  
42. Ch.  
25. 13.  
Ch. 26.  
38, --- 42.  
Mark 13.  
13.  
Phi. 2. 12.  
1 Cor. 8. 9.  
Ch. 11. 3.  
1 Th. 3. 5  
1 Cor. 15  
50.

§. 6. O this shews to every Experience, how hard it is to be a true Disciple of Jesus! The Way is narrow indeed, and the Gate very straight, where not a Word, no, not a Thought must slip the Watch; or escape the Judgement. Such Circumspection, such caution, such Patience, such Constancy, such Holy Fear and Trembling. This gives an easie Interpretation to that hard saying, *Flesh and blood cannot inherit the Kingdom of God*: Those that are captivated with fleshly lusts and affections, for they cannot bear the Cross; and they that cannot endure the Cross, must never have the Crown. To reign, 'tis necessary first to suffer.

## CHAP. IV.

§. 1. What is the great work of the Cross? The answer to this of great moment. §. 2. The work of the Cross is Self-denial. §. 3. What was the cup and cross of Christ? §. 4. What was our cup and cross? §. 5. Our duty to follow Christ as our Captain. §. 6. Of the distinction upon self, a lawful and unlawful self. §. 7. What the lawful self is? §. 8. That it is to be denied in some cases by Christ's doctrine and example. §. 9. By the Apostles pattern. §. 10. The danger of preferring lawful self, above our duty to God. §. 11. the

## No Cross, No Crown.

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The reward of self-denial an excitement to it. §. 12. This Doctrine as old as Abraham. §. 13. His Obedience of Faith memorable. §. 14. Job a great Instance of Self-denial, his contentation. §. 15. Moses also a mighty Example, his neglect of Pharaohs Court. §. 16. His choice. §. 17. The Reason of it, viz. the recompence of Reward. §. 18. Isaiah no inconsiderable instance, who of a Courtier became a holy Prophet. §. 19. These Instances concluded with that of holy Daniel, his patience and integrity, and the success they had upon the King. §. 20. There might be many mentioned to confirm this blessed Doctrine. §. 21. All must be left for Christ, as men would be saved. §. 22. The way of God is a way of faith and self-denial. §. 23. An earnest supplication and exhortation to all to attend upon these things.

**Q.** But Fourthly, What is the great Work and Business of the Cross respecting man?

*Ans/w.* §. 1. This indeed is of that mighty moment to be truly, plainly and thoroughly answered, that all that went before, seems only to serve for preface to it; and Miscarrying in it, to be no less than a misguidance of the Soul about its way to Blessedness. I shall therefore pursue the Question with Gods help and the best knowledge he hath given me in the experience of several years Discipleship.

The



The great work and business of the Cross of Christ in Man, is **SELF-DENIAL**; A Word, as of much depth in itself, so of sore contradiction to the World: Little understood, but less embrac'd by it, yet it must be born for all that. The Son of God is gone before us, and by the bitter Cup he drank, and Baptism he suffered, has left us an Example, that we should follow his steps. Which made him put that hard Question to the Wife of Zebedee and her two Sons, upon her soliciting that one might sit at his right, and the other at his left hand in his Kingdom; *Are ye able to drink of the Cup that I shall drink of, and to be baptized with the Baptism I am baptized with?* It seems their Faith was strong; they answered *Yes*. Upon which he replied, *Ye shall drink indeed of my Cup, and be baptized with the Baptism I am baptized with;* but their reward he left to his Father.

§ 3. *What was his Cup he drank, and Baptism he suffered?* Answer; They were the denial and offering up of himself by the eternal Spirit to the Will of God, in undergoing the Tribulations of his Life, and Agonies of his Death, upon the Cross, for mans Salvation.

§. 4.

Mat. 20.  
21, 22, 23

§ 4. *What is our Cup and Cross that we should drink and suffer?* They are the Denial and offering up of our selves, by the same Spirit, to do or suffer the Will of God for his service and glory: Which is the true Life and Obedience of the Cross of Jesus: Narrow still, but before, an unbeaten way. For when there was none to help, not one to open the Seals, to give knowledge, to direct the course of poor Mans Recovery, He came in the greatness of his Love and Strength; and though clothed with the Infirmities of a mortal man, being within fortified by the Almightyness of an immortal God, he travelled through all the Straights and difficulties of humanity; and first, of all others, trod the untrodden path to blessedness.

§ 5. O come, let us follow him, the most Unwearied, the most Victorious Captain of our Salvation: To whom all the great Alexander and mighty Cæsars of the World are less than the poorest Soldier of their Camps could be to them. True, they were all Great Princes of their kind, and Conquerors too, but on very differing Principles. For Christ made himself of no Reputation to save mankind; but

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but these plentifully ruin'd people to augment theirs. They vanquisht others, *not themselves*: Christ conquered *SELF*, that ever vanquisht them: Of Merit therefore the *most excellent Prince and Conqueror*. Besides, They advanc'd their Empire by *rapine and blood*, but He by *suffering and perswasion*: He never by compulsion, They always by force prevail'd. *Misery and slavery* follow'd all their Victories; his brought greater freedom and felicity to those he overcame. In all they did, they sought to please *themselves*; in all he did, He aimed to please *his Father*, who is God of Gods, *King of Kings and Lord of Lords*.

'Tis this *most Perfect Pattern of Self-denial* we must follow, if ever we will come to Glory; to do which, let us consider *Self-Denial* in its true distinction and extent.

S. 6. There is a *Lawful and Unlawful Self*, and both must be denied for the sake of him, that in submission to the Will of God, counted nothing dear, that he might save us. And though the World be scarcely in any part of it at that pass, as yet to need that Lesson of the *Denial of lawful Self*, that every day  
most

most greedily sacrifices to the pleasure of *Unlawful Self*: Yet to take the whole thing before me, and for that it may possibly meet with some that are so far advanced in this *Spiritual Warfare*, as to receive some service from it, I shall at least touch upon it.

§. 7. The *lawful Self*, which we are to deny, is that *conveniency, ease, enjoyment and plenty*, which in themselves are so far from being *Evil*, that they are the *Bounty and Blessings of God to us*. As *Husband, Wife, Child, House, Land, Reputation, Liberty and Life it self*; these are Gods favours which we may enjoy with *lawful pleasure*, and justly improve as our honest interest. But when God requires them, at what time soever the *Lender* calls for them, or is pleased to try our Affections by our parting with them; I say when they are brought in Competition with him, they must not be prefer'd, they must be denied. Christ himself descended from the glory of his Father, and willingly made himself of *no Reputation* among men, that he might make us of some with God; and from the Quality of thinking it *no Robbery* to be *Equal with God*, he humbled himself

Phi. 2. 5:  
6, 7, 8:

to the poor form of a *Servant*; yea, the ignominious death of the Cross, that might deliver us an example of pure humility and entire submission to the Will of our heavenly Father.

Mat. 10.

37.

Luke 14.

53.

§. 8. He is the Doctrine he teaches in these words; *He that loveth Father or Mother, Son or Daughter more than me, is not worthy of me. Again, Whosoever he be of you, that forsaketh not all that he hath, cannot be my Disciple. And he plainly told the young Rich man, that if he would have eternal Life, He should*

Mar. 10.

21, 22.

*sell all, and follow him: A Doctrine said to him, as 'tis to those, that like him (for all their high pretences to Religion) in truth love their Possessions more than Christ. This Doctrine of self-denial 'tis the condition to eternal Happiness. He that will come after me, let him deny himself, and take up his Cross and follow me. Let him do as I do: As if he had said, he must do as I do, or he cannot be as I am, the Son of God.*

Mat. 16.

24.

§. 9. This made those honest *Fishermen* quit their lawful Trades and follow him, when he called them to it, and others that waited for the Consolation of *Israel*, to offer up their *Estates*

Reputation, Liberties, and also Lives to  
 the displeasure & Fury of their Kindred,  
 and the Government they liv'd under, for  
 the spiritual Advantage that accrewed  
 to them by their Faithful Adherence to  
 his holy Doctrine. True, many would  
 have excus'd their following of him in  
 the parable of the Feast: Some had bought  
 Land, some had married Wives, and  
 others had bought Yokes of Oxen and could  
 not come; that is, an immoderate love  
 of the World hindered them: Their  
 lawful enjoyments, from servants be-  
 came their Idols, they Worshippt them  
 more then God, and would not quit  
 them to come to God. But this is recor-  
 ded to their Reproach: And we may  
 herein see the power of Self upon the  
 Workely Man, and the Danger that  
 comes to him by the Abuse of lawful  
 things. What, thy Wife dearer to thee  
 than thy Saviour! And thy Land and  
 Oxen preferred before thy Souls Salvati-  
 on! O beware that thy Comforts prove  
 not Snares first, and then Curses: To  
 over rate them, is to provoke him that  
 gave them, to take them away again:  
 Come and follow him, that giveth life eter-  
 nal to the Soul.

Luke 14:  
 13. 14.



§. 10. Wo to them that have their Hearts in their *Earthly* possessions! for when they are gone, their Heaven is gone with them. It is too much the sin of the best part of the World, that they stick in the Comforts of it: And 'tis lamentable to behold how their Affections are bemired, and entangled with their Conveniencies and Accommodations in it. The true *self-denying* man is a *Pilgrim*; but the *selfish* man is an *Inhabitant* of the World: The one uses it as men do Ships, to transport themselves; or tackle in a Journey, that is, to get home. The other looks no further, whatever he prates, than to be fixt in fulness and ease here; and likes it so well, that if he could he would not Exchange. However, he will not trouble himself to think of the other World, till he is sure he must live no longer in this: But then, Alas! 'twill prove too late; not to *Abraham* but to *Dives* he must go; the story is as true as sad.

§. 11. But on the other hand, it is not for nought, that the Disciples of Jesus deny themselves; and indeed, Christ himself had the Eternal Joy in  
his



his Eye. For the joy that was set before him, (says the Author to the Hebrews,) he endured the Cross; that is, he denied himself, and bore the reproaches and Death of the Wicked; and despised the Shame, to wit, the dishonour and derision of the World. It made him not afraid or shrink, he contemned it; and is set down on the Right Hand of the Throne of God. And to their Encouragement and great Consolation, when Peter asked him what they should have, that had forsaken all to follow him, he answered them, *Verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit on the Throne of his Glory, ye also shall sit upon twelve Thrones Judging the twelve Tribes of Israel; that were then in an Apostacy from the life and power of Godliness. This was the Lot of his Disciples; the more immediate Companions of his Tribulations, and first Messengers of his Kingdom. But the next that follows, is to all: And every one that hath forsaken Houses, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Land, or Livings for my Names sake, shall receive an hundred-fold, and shall inherit everlasting Life.*

Heb. 12:  
2, 3:

Mat. 19:  
27.28.29

Twass

'Twas this Recompence of Reward, this Eternal Crown of Righteousness, that in every Age has raised, in the Souls of the Just, an holy neglect, yea, contempt of the World. To this is owing the Constancy of the Martyrs, as to their Blood the Triumph of the Truth.

§. 12. Nor is this a new Doctrine; 'tis as old as *Abraham*. In several most remarkable Instances his Life was made up of Self-denial. First, in quitting his own Land, where we may well suppose him settled in the midst of Plenty, at least Sufficiency: And why? Because God called him. Indeed this should be reason enough, but such is the Worlds Degeneracy, that in fact it is not. And the same Act upon the same Inducement, in any now, though prais'd in *Abraham*, would be derided. So apt are People not to understand what they commend, nay, to despise those Actions when they meet them in the People of their own times, which they pretend to admire in their Ancestors.

§. 13. But he obeyed: The Consequence was, that God gave him a *High Land*: This was the First Reward of his

his obedience. The next was, *A Son in his*  
*old Age*; and, which greatend the blessing, after it had been, in nature, past the  
 time of his Wifes bearing of Children. Yet God called for his *Darling*, their only  
 Child, the Joy of their Age, the Son of a Miracle, and he upon whom the fulfil-  
 ling of the Promise made to *Abraham*  
 did depend. For This Son, I say, God  
 called: *A mighty Trial*; that which,  
 one would have thought, might very  
 well have Overturnd his Faith, and  
 stumbled his Integrity; at least have put  
 him upon this Dispute in himself: *This*  
*command is unreasonable and cruel; 'tis the*  
*Tempters; it cannot be Gods.* For, is it to  
 be thought that God gave me a Son to make  
 a Sacrifice of him? That the Father should  
 be Butcher of his only Child? Again, That  
 he should require me to offer up the Son of his  
 own Promise, by whom his Covenant is to be  
 performed? This is incredible. I say,  
 Thus *Abraham* might naturally enough  
 have argued, to withstand the Voice of  
 God, and Indulge his great Affections  
 to his beloved *Isaac*. But Good Old  
*Abraham*, that knew the Voice that had  
 promised him a Son, had not forgot to  
 know it, when it required him back  
 again.

again. He disputes not, though it looks strange, and perhaps with some surprize and horrour as a man. He had learn'd to believe, that God that gave him a Child by a Miracle, could work ~~another~~ to preserve or restore him. His Affections could not ballance his Duty, much less overcome his Faith; for he received him in a way that would let him doubt of nothing, that God had promis'd of him.

To the Voice of this Almightyness he bows; builds an Altar, binds his only Son upon it, kindles the fire, and stretches forth his hand to take the knife. But the Angel stopt the stroke, *Hold Abraham thy integrity is proved.* What followed? A Ram served, and Isaac was his again. This shows, how little serves where *all* is resigned, and how mean a Sacrifice contents the Almighty, where the heart is approved. So that 'tis not the Sacrifice that recommends the heart, but the heart that gives the sacrifice *Acceptance.*

God often touches our best Comforts, and calls for that which we most love, and are least willing to part with. Not that he always takes it utterly away, but

to ~~keep~~ <sup>preserve</sup> the Souls Integrity, to ~~keep~~ <sup>keep</sup> us from Excesses, and that we may ~~re-~~ <sup>re-</sup>member God, the Author of those blessings we possess, and live loose to them. I speak my Experience, the way to ~~keep~~ <sup>keep</sup> our Enjoyments, is to ~~re-~~ <sup>re-</sup>sign them. And though that be hard, 'tis sweet to see them returned, as Isaac was to his Father Abraham, with more love and blessing than before. O stupid World! O Worldly Christians! not only Strangers, but Enemies to this Excellent Faith! And whilst so, the Rewards of it you can never know.

S. 14. But Job presses hard upon Abraham: His self-denial was also very signal. For when the Messengers of his Afflictions came thick upon him, one doleful story after another, till he was left as naked as when he was born; the first thing he did, he fell to the ground, and worshipt that power, and kist that hand that stript him: So far from murmuring, that he concludes his losses of Estate and Children with these words: *Naked came I out of my Mothers Womb, and naked shall I return. The Lord gave and the Lord hath taken away; blessed be the name of the Lord.* O the deep Faith, Patience

Job 19. 25  
26.

tience and Contentment of this Excellent man! One would have thought, this repeated News of Ruin had been enough to have overset his Confidence in God. But it did not; that stayed him. But indeed he tells us why: His Redeemer lived; *I know (says he) that my Redeemer lives. And it appeared he did; for he had Redeemed him from the World.* His heart was not in his Worldly Comforts; his hope lived above the Joys of time and Troubles of Mortality; not tempted with the one, nor shaken by the other; but firmly believed, *That when those Skin-worms should have consumed his Body, yet with his Eyes he should see God.* Thus was the heart of Job both submitted, and comforted in the Will of God.

Exod. 2.

1, --- 11:

§ 15. *Moses* is the next great Example in sacred Story for remarkable *Self-denial*, before the times of Christs appearance in the flesh. He had been saved when an Infant, by an extraordinary Providence, & it seems, by what followed, for an extraordinary service. *Pharaohs* daughter (whose Compassion was the Means of his preservation when the King decreed the slaughter of the *Hebrew*

Males

Males



Males I took him for her son, and gave him the Education of her Fathers Court. His own Graceful presence, and extraordinary Abilities, joined with her love for him, and interest in her Father to promote him, must have rendered him, if not capable of Succession, at least of being chief Minister of Affairs under that wealthy and powerful Prince. For Egypt was then what Athens and Rome were after, the most famous for Learning, Arts and Glory.

§ 16. But Moses, ordained for other work, and guided by a better star, an higher principle, no sooner came to Years of Discretion, than the Impiety of Egypt, and the oppressions of his Brethren there, grew a burden too heavy for him to bear. And though so wise and good a Man could not want those generous and grateful resentments, that became the kindness of the Kings daughter to him; Yet he had also seen that God that was invisible, and did not dare to live in the ease and plenty of Pharaohs House, whilst his poor Brethren were required to make Brick without straw.

Heb. 11.

24.---27

Exod. 1. 52

7. 16.

Thus the fear of the Almighty taking deep hold of his heart, he nobly refused



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sed to be called the son of *Pharaohs* Daughter, and chose rather a Life of *Affliction* with the most despised and oppressed *Israelites*, and to be the Companion of their Temptations and Jeopardies, than to enjoy the pleasures of sin for a season; esteeming the Reproaches of Christ (which he suffered for making that unworldly choice) greater riches than all the Treasures of that Kingdom.

§. 17. Nor was he so foolish as they thought him; he had reason on his side: For tis said, *He had an Eye to the Recompence of Reward*: He did but refuse a lesser Benefit for a greater. In this his Wisdom transcended that of the *Egyptians*; for they made the present World their Choice (as uncertain as the Weather) and so lost that which has no end. *Moses* lookt deeper, and weighed the Enjoyments of this Life in the Scales of Eternity, & found they made no weight there. He governed himself not by the immediate possession, but the nature and duration of the Reward. His Faith Corrected his Affections, and taught him to sacrifice the pleasure of self to the hope he had of a future more excellent Recompence.

§. 18. *Isajah* was no inconsiderable Instance of this blessed *self-denial*; who of a Courtier became a Prophet, and left the Worldly interests of the one, for the Faith, Patience and Sufferings of the other. For his Choice did not only lose him the favour of men, but their wickedness, enraged at his Integrity to God, in his frequent and bold reproofs of them, made a *Martyr* of him in the end. For they barbarously saw'd him afunder in the Reign of King *Manasses*. Thus died that Excellent man, and (commonly call'd) the *Evangelical Prophet*.

*Dorotheus* in his Lives of the Prophets:

§. 19. I shall add, of many, one Example more, and that is from the Fidelity of *Daniel*; an holy and wise Young-man, that when his External Advantages came in competition with his duty to Almighty God, he relinquished them all: And instead of being solicitous how to secure himself, as one minding nothing less, He was, with utmost hazard of himself, most careful how to preserve the honour of God, by his fidelity to his Will. And though at the first it expos'd him to ruin, yet, as an instance of great encouragement to all, that like him will chuse

chase to keep a good Conscience in an Evil time, at last it advanced him greatly in the World; and the God of Daniel was made Famous and Terrible through his *perseverance*, even in the Eyes of Heathen Kings.

*Deroh. ib*

S. 20. What shall I say of all the rest, who counting nothing dear, that they might do the Will of God, *abandoned* their Worldly Comforts, and *exposed* their Ease and Safety, as often as the Heavenly Vision call'd them, to the Wrath and Malice of degenerate Princes and an Apostate Church? More especially *Jeremiah*, *Ezekiel* and *Micah*, that after they had denied themselves in obedience to the Divine Voice, sealed up their Testimony with their *Blood*.

Thus was *Self-denial* the *Practice* and *Glory* of the Ancients that were Predecessors to the coming of Christ in the flesh: And shall we hope to go to Heaven without it now, when our Saviour himself is become the most excellent *Example* of it? and that not as some would fain have it, *viz. for us, that we need not*; but *for us, that we might deny* *our selves*, and so be the true followers of his blessed Example. S. 21.

§. 21. Whoever therefore thou art, that would do the will of God, but faints in thy desires from the Opposition of Worldly Considerations; remember I tell thee, in the Name of Christ, that he that prefers *Father or Mother, Sister or Brother, Wife or Child, House or Land, Reputation, Honour, Office, Liberty or Life* before the Testimony of the Light of Jesus in thine own conscience, shall be rejected of him in the solemn & general Inquest upon the World, when all shall be judged, and receive according to the deeds done, not the profession made, in this Life. It was the Doctrine of Jesus, that if thy right hand offend thee, thou must cut it off, and if thy right eye offend thee, thou must pluck it out: That is, If the most dear, the most useful and tender comforts thou enjoyest, stand in thy Souls way, and interrupt thy obedience to the Voice of God, and thy conformity to his holy will revealed in thy soul, thou art engaged under the penalty of *damnation* to part with it.

§. 22. The way of God is a way of Faith, as dark to Sense as mortal to Self. 'Tis the Children of obedience who count, with holy Paul, all things *loss*,

Mal. 17.

29.

and

and *dare* that they may win Christ, and know and walk in this narrow way. Speculation won't do, nor can refined notions enter, the obedient only eat the good of this Land: *They that do his will* (says the blessed Jesus) shall know of my doctrine; them he will instruct. There is no room for Instruction, where law-ful Self is Lord, and not Servant. For Self can't receive it: That which should is oppressed by self; fearful and dare not. O what will my Father or Mother say, how will my Husband use me; or finally what will the Magistrate do with me? For though I have a most powerful Perswasion, and clear conviction upon my Soul of this or that thing, yet considering how *unmodish* it is, what Enemies it has, and how *strange* and *singular* I shall seem to them, I hope God will pity my weakness: If I sink, I am but flesh and blood; may be hereafter he may better enable me; and there is time enough, I will weigh it more thoroughly. Thus Selfish Fearful Man.

But *Deliberating* is ever worst; for the Soul looses in *Party*: The Manifestation brings *Power* with it. Never did God  
con-

convince People, but, upon *submission*, he  
empower'd them. He requires nothing  
without *ability* to perform it: That were  
*pecking, not saving of men*. It is enough for  
thee to do thy *Duty*, that God *shews* thee  
thy *Duty*; provided thou clovest with  
that Light and Spirit, by which he gives  
thee that knowledge. They that want  
Power are such as don't receive Christ  
in his Convictions upon the Soul; and  
such will always want it: But such as  
do, they receive *Power* (like those of old)  
to become the *Children of God*, through the  
pure Obedience of Faith.

§. 23. Wherefore, let me beseech  
you by the Love and Mercy of God, by  
the Life and Death of Christ, by the  
Power of his Spirit, and the Hope of  
immortality, that you, whose Hearts  
are establisht in your Temporal Com-  
forts, and so Lovers of *Self* more than of  
these heavenly things, would *let the time*  
*pass suffice*; That you would not think it  
enough to be clear of such Impieties, as  
too many are found in, whilst your *In-*  
*ordinate Love* of lawful things has defil'd  
your enjoyment of them, and drawn  
your Hearts from the Fear, Love, Obe-  
dience and self-denial of a true Disciple

of



# **the Cross, & the Crown.**

of *Jesus*. Tack about then, and hearken to the still Voice in thy Conscience; It tells thee thy *Sins*, & of *Misery* in them. It gives a lively Discovery of the *vanity* of the World, and opens to thy Soul some Prospect of Eternity, and the Comforts of the Just that are at rest. In thou adhearest to this, it will Divorce thee from *Sin* and *Self*. Thou wilt soon find that the Power of its Charms exceed that of the *Wealth*, *Honour*, and *Beauty* of the World, and finally will give thee that *Tranquility*, which the Storms of Time can never shipwreck, nor disorder. Here all thine Enjoyments are blest, though small, yet great by their Presence that is within them.

Even in this World the Righteous have the better of it; for they use the World without Rebuke, because they don't abuse it. They see and bless the Hand that feeds, and clothes, and preserves them. And as by beholding Him in all his Gifts, they don't Adore them but him; so the sweetness of his Blessings that gives them, is an Advantage such have upon those that see him not. Besides, in their *Increases* they are not lifted up, nor in their *Adversities* are they



ken they cast down: And why? Because  
they are moderated in the one, and  
comforted in the other by his divine  
reference.

thy In short, Heaven is the Throne, and  
the Earth but the Foot-stool of that  
Man that hath Self under Foot. And  
those that know that Station will not  
easily be moved. Such learn to *number*  
*their days*, that they may not be surpris-  
ed with their Dissolution; and to re-  
give *them their time, because the days are Evil:*  
Remembering, that they are but *Stem-*  
*forwards*, and must deliver up their Ac-  
counts to an Impartial Judge. There-  
fore not to Self, but to him they live,  
and in him dye, and are blessed with  
them that dye in the Lord. And thus  
I conclude my Discourse of the right  
use of *Lawful-self*.

Eph. 5. 15  
16.

**CHAP. V.**

1. Of unlawful Self, tis twofold, 1. In Religion,
2. In Morality. §. 2. Of those that are most formal,  
Superstitions and Pompus in Worship. §. 3.  
Gods rebuke of carnal Apprehensions. §. 4.  
Christ drew off his Disciples from the Jewish ex-  
terior Worship, instituted a more spiritual one.  
§. 5. Stephen is plain and full in this matter. §.  
6.

## No Cross, No Crown.

§. 6. Paul refers the Temple of God twice to man.  
 §. 7. Of the Cross of these worldly Worshipers.  
 §. 8. Flesh and Blood makes their Cross, therefore  
 can't be crucified by it. §. 9. They are loosed  
 without restraint. §. 10. Of the jawdiness of  
 their Cross, and their respect to it. §. 11. A Re-  
 cluse Life no true Gospel-Abnegation. §. 12. A  
 comparison between Christs Self-denial & theirs.  
 His leads to purity in the World, theirs to vo-  
 luntary Imprisonment, that they might not  
 be tempted of the World. The Mischief  
 that that Example followed, would do to the  
 World. It destroys useful Society, honest Labour.  
 A Lazy Life the useful Refuge of Idleness, Po-  
 verty and Guilty Age. §. 13. Of Christs Cross  
 in this case. The Impossibility that such an ex-  
 ternal Application can remove an Internal cause.  
 §. 14. An exhortation to the men of this belief,  
 not to deceive themselves.

§. 1. **I** Am now come to Unlawful Self,  
 which more or less is the imme-  
 diate Concernment of much the grea-  
 test part of Mankind. This Unlawful  
 self is twofold. 1<sup>st</sup>. That which relate  
 to Religious Worship; 2<sup>dly</sup>, That which  
 concerns Moral and Civil Conversation in  
 the World. And they are both of infinite  
 consequence to be considered by us. In  
 which, I shall be as brief as I may, with  
 ease to my conscience, and no injury to  
 the Matter.

§. 2. That Unlawful self in Religion,  
 that ought to be mortified by the Cross

of Christ, is *Mans Invention and Performance of Worship to God, as Divine, which is not so, either in its Institution or Performance.* In this great Error, those People have the *Van*, of all, that attribute to themselves the Name of *Christians*, that are most *Exterior, Pompous, and Superstitions* in their *Worship*: For they do not only miss exceedingly by a *Spiritual* unpreparedness in the way of their performing *Worship to God Almighty*, who is an *Eternal Spirit*; but the *Worship* it self is composed of what is utterly inconsistent with the very *Form and Practice of Christs Doctrine*, and the *Apostolical Example*. For whereas that was *Plain and Spiritual*, this is *Gawdy and Worldly*. Christs most *Inward and Mental*, theirs most *outward and corporeal*. That suited to the nature of God, who is a *Spirit*; this accommodated to the most *carnal part*. So instead of excluding *Flesh and Blood*, behold a *Worship* calculated to gratifie them: As if the business were not to present God with a *Worship* to please him, but to make one to please themselves. A *Worship* dress'd with such *Stately Buildings and Imagery, Rich Furnitures and Garments, rare Voices* and

and Musicks, Costly Lamps, Wax-Candles and Perfumes; and all acted with that most pleasing Variety to the External Senses, that Art can invent, or Cost procure; as if the World were to turn Jew or Egyptian again; or that God was an old Man, indeed, and Christ a little Boy, to be treated with a kind of Religious Mask; for so they Picture them in their Temples, and too many in their Minds. And the truth is, such a Worship may very well suit such an Idea of God: For when men can think him such an one as themselves, it is not to be wondered, if they address to him, and entertain him in a way that would be most pleasing from others to themselves.

Pl. 50. 21  
22. 23.

§ 3. But what said the Almighty to such a sensual People of old, much upon the like occasion? *Thou thoughtest that I was such a one as thy self; but I will reprove thee, and set thy Sins in order before thee. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. But to him that ordereth his Conversation aright, will I shew the Salvation of God. This is the Worship acceptable to him, To do Justice, love Mercy, and walk Humbly*

Mic. 6.8.

with

## NO CROSS, NO CROWN.

75

with God. For he that searches the Heart and tries the Reins of man, and set his sins in order before him, who is the God of the Spirits of all flesh, looks not to the external Fabrick, but internal Frame of the Soul, and Inclination of the Heart. Nor is it to be soberly thought, that he, who is Clothed with Divine Honour and Majesty, who covers himself with Light, as with a Garment, who stretcheth out the Heavens like a Curtain, who layeth the Beams of his Chambers in the Deep, who maketh the Clouds his Chariots, and who walks upon the Wings of the Wind, who maketh his Angels Spirits, and his Ministers a flaming Fire, who laid the Foundation of the Earth, that it should not be moved for ever, can be adequately Worshipped by those Humane Inventions, the refuge of an Apostate People from the primitive Power of Religion, and Spirituality of Christian Worship.

S. 4. Christ drew off his Disciples from the Glory and Worship of the outward Temple, and instituted a more Inward and spiritual Cult; in which he instructed his Followers. No more at Jerusalem, nor at this Mountain (says Christ to the Samaritan Woman) will God be worshipped.

Father

John 4.

*Father be Worshipped; for he is a Spirit, and he will be worshipped in Spirit & Truth.*  
 As if he had said; "For the sake of the  
 "Weakness of the People, God con-  
 "descended in old time to limit himself  
 "to an outward *Time, Place, Temple* and  
 "Service, in and by which he would be  
 "Worship'd: But this was during mens  
 "Ignorance of his Omnipresence, and  
 "that they consider'd not what God is,  
 "nor where he is. But I am come to  
 "reveal him to as many as receive me.  
 "And I tell you that God is a *Spirit*, and  
 "he will be *Worshipped* in *Spirit* and in  
 "*Truth*. People must be acquainted  
 "with him as a *Spirit*, consider him and  
 "Worship him as such. 'Tis not that  
 "Bodily *Worship*, nor these Ceremoni-  
 "ous Services in-use among you now,  
 "that will serve or give acceptance  
 "with this God that is a *Spirit*: No,  
 "you must obey his Spirit that strives  
 "with you to gather you out of the  
 "Evil of the World, that by bowing  
 "to the Instructions and Commands of  
 "his Spirit in your own Souls, you may  
 "know what it is to worship him as a  
 "Spirit, then you will understand, that  
 "tis not going to this *Mountain*, nor

Je-

“Jerusalem, but to do the Will of God, to  
 “keep his Commands, and commune  
 “with thine own heart, and sin not;  
 “take up thy Cross, meditate in his ho-  
 “ly Law, and follow the Example of  
 “him whom the Father hath sent.

§. 5. Wherefore Stephen, that bold  
 and constant *Martyr* of Jesus, thus told  
 the *Jews*, when a Prisoner at their Bar:  
 For, disputing about the end of their be-  
 loved Temple and its Services, (but  
 falsely accused of Blasphemy) Solomon  
 (said Stephen) built God an House; *howbeit*,  
 God dwelleth not in Temples made with  
 Hands; as saith the Prophet, Heaven is my  
 Throne, and the Earth is my foot-stoole;  
 what House will ye build me, saith the Lord?  
 or what is the place of my Rest? Hath not  
 my Hand made all these things? Behold  
 a Total overthrow to all Worldly  
 Temples, and their Ceremonious Appen-  
 dencies! The *Martyr* follows his blow  
 upon those Apostate *Jews*, who were,  
 of those times, the Pompous, Ceremo-  
 nious, Worldly Worshipers: Ye stiff  
 necked and uncircumcised in Heart and  
 Ears, ye do alwayes resist the holy Ghost,  
 as did your Fathers, so do ye. As if he  
 had told them; “No matter for your

Act. 7. 47.  
 --51. Isa.  
 66. 1, 2.

H

“out-



"outward Temple, Rites and shadow  
 "Services, your pretensions to Succession  
 "in Nature from *Abraham*, and of  
 "Religion from *Moses*; you are Re-  
 "sisters of the Spirit, Gain-sayers of  
 "Instructions: You will not bow to  
 "its Counsel, nor are your Hearts  
 "right towards God: You are the Successors  
 "of your Fathers Iniquity; and  
 "though verbal Admirers, yet none  
 "the Successors of the Prophets in Faith  
 "and Life.

But the Prophet *Isaiah* carries it a  
 little further then is cited by *Stephen*.  
 For after having declar'd what is no  
*Isa. 66.2.* Gods House, the place where his Honour  
 dwells, immediatly follow these words  
*But to this man will I look, even to him  
 that is poor and of a Contrite Spirit, and  
 Trembleth at my Word.* Behold, O Carnal  
 and Superstitious Man, the true  
 Worshipper and the place of Gods Rest.  
 This is the House and Temple of him  
 whom the Heaven of Heavens cannot  
 contain: An House Self cannot build;  
 nor the Art nor Power of Man prepare  
 or consecrate.

§. 6. *Paul*, that great Apostle of the  
 Gentiles, twice expressly refers the word  
 Temple to Man: Once in his first  
 Epistle

Epistle to the Church at Corinth; Know 1 Cor. 6. 19.  
 You not (says he) that you are the Temples  
 of the Holy Ghost, which is in you, which ye  
 have of God? &c. and not the building  
 of Mans hand and Art. Again, he tells  
 the same People (in his second Epistle) 2 Cor. 6. 16.  
 For ye are the Temple of the Living God,  
 as God hath said; (and then cites Gods  
 Words by the Prophet) I will dwell in  
 them and walk in them; and I will be their  
 God and they shall be my people. This is  
 the Evangelical Temple, the Christian  
 Church; whose Ornaments are not the  
 Embroideries and Furnitures of world-  
 ly Art and Wealth, but the Graces of  
 the Spirit; Meekness, Love, Faith, Pati-  
 ence, Self-denial and Charity. Here it is Pro. 8. 22. 23, 25, 31  
 that the Eternal Wisdom that was with  
 God from Everlasting, before the Hills  
 were brought forth, or the Mountains laid,  
 chuses to dwell, rejoycing (says Wisdom)  
 in the habitable part of the Earth, and my  
 Delights were with the Sons of men; not  
 in Houses built of Wood and Stone. This  
 living House is more glorious than Sola-  
 mons dead House; and of which his was  
 but a Figure, as he, the Builder, was of  
 Christ, who builds us up an holy Temple to  
 God. 'Twas promised of Old, That  
 the Glory of the latter House should tran-

Hag. 2. 9. *scend the Glory of the former*; which may well be applied to this: Not one outward Temple or House to excell another in outward Lustre; for where is the Benefit of that? But the Divine Glory, the Beauty of Holiness in the Gospel-House or Church, made up of renewed Believers, should exceed the outward Glory of *Solomons Temple*, which in comparison of the latter days, was but *Flesh* to Spirit, fading Resemblances to the Eternal Substance.

But for all this *Christians* have *Meeting-places*, yet not in Jewish or Heathen *state*, but plain; void of Pomp and Ceremony; suiting the Simplicity of their blessed Lords Life and Doctrine. For Gods Presence is not with the *House*, but with them that are in it, who are the *Gospel-Church*, and not the House. O! that such as call themselves *Christians*, knew but a *real Sanctity* in themselves, by the washing of Gods *Regenerating Grace*, instead of that imaginary Sanctity ascribed to *Places*: They would then know what the *Church* is, and where, in these Evangelical dayes, is the *Place* of Gods appearance. This made the Prophet *David* say, *The King's Daughter*

may Daughter is all glorious within, her cloath-  
 out-<sup>ing</sup> is of wrought Gold. What is the Glo-  
 no-<sup>ry</sup> that is within the true Church, and  
 e is that Gold that makes up that inward Glo-  
 vine-<sup>y</sup>? Tell me, O superstitious Man! Is  
 that thy stately Temples, Altars, Rales,  
 re-Tables, Carpets, Tapestries; Thy Vest-  
 out-ments, Organs, Voices, Candles, Lamps,  
 rich Censers, Plate and Jewels, with the like  
 was Furniture of thy Worldly Temples? No  
 dan-such matter; they bear no proportion  
 with the divine Adornment of the King  
 Dec- of Heavens Daughter, the blessed and  
 ben-redeemed Church of Christ. Miserable  
 Ce-Apostacy that it is! and a wretched sup-  
 ple-plement in the loss and absence of the  
 For-Apostolical Life, the Spiritual Glory  
 but of the primitive Church.

the §. 7. But yet some of these Admirers  
 O! of external Pomp and Glory in *Worship*,  
 ns, would be thought Lovers of the *Cross*,  
 es, and to that end have made to them-  
 ing-selves many. But Alas! What hopes  
 ti-can there be of reconciling that to  
 ld-Christianity, that the nearer it comes to  
 nd its Resemblance, the farther off it is in  
 is Reality? For their very *Cross* and  
 his Self-denial are most Unlawful *Self*:  
 g's And whilst they fancy to Worship God  
 er there-

thereby, they most dangerously err from the true *Cross of Christ*, and that holy Abnegation that was of his blessed Appointment. 'Tis true, they have got a *Cross*, but it seems to be in the room of the true one; and so *mannerly*, that it will do as they will have it that wear it: For instead of *mortifying* their Wills by it, they made it, and use it *according* to them. So that the *Cross* is become their Ensign, that do nothing but what *they list*. Yet by that they would be thought his Disciples that never did his own Will, but the Will of his heavenly Father.

§. 8. This is such a *Cross* as *Flesh* and *Blood* can carry, for *Flesh* and *Blood* invented it; therefore not the *Cross* of *Christ* that is to crucifie *Flesh* and *Blood*. *Thousands* of them have no more *Virtue* than a *Chip*: Poor empty *Shadows*, not so much as *Images* of the true one. Some carry them for *Charms* about them, but never repel one *Evil* with them. They sin with them upon their *Backs*; and though they put them in their *Bosoms*, their beloved *Lusts* lie there too without the least *disquiet*.

Isai. 44. They are as dumb as *Elijahs Mock-Gods*;

no Life nor Power in them : And how should they, whose Matter is Earthly, & whose *Figure* and Workmanship are but the Invention and Labour of Worldly Artists? Is it possible that such *Crosses* should mend their Makers? Surely not.

§ 9. These are Yokes without restraint, and *Crosses* that never contradict: A whole Cart-load of them would leave a man as unmortified as they find him. Men may sooner knock their Brains out with them, than their sins: And that, I fear, too many of them know in their very Consciences that use them, indeed, *Adore* them, and (which can only happen to the *false Cross*) are proud of them too, since the true one leaves no Pride, where it is *truly* born.

§ 10. For as their Religion, so their *Cross* is very *Gawdy* and *Triumphant*: But in what? In *precious Metals* and *Gems*, the spoil of Superstition upon the Peoples Pocket. These *Crosses* are made of Earthly Treasure instead of Learning their Hearts that wear them to deny it: And like men, they are respected by their *Finery*. A Rich *Cross* shall have many Gazers and Admirers; the mean, in this, as other things, are more neglected.

## No Cross, No Crown.

glected. I could appeal to themselves of this great Vanity and Superstition. O ! how very short is this of the blessed *Cross* of *Jesus*, that *takes away the sins of the World* !

§. 11. Nor is a *Recluse Life*, ( the boasted Righteousness of some ) much more commendable, or one whit nearer to the nature of the true *Cross* : For if it be not Unlawful, as other things are, 'tis *Unnatural*, which true Religion teaches not. The *Christian Convent* and *Moneſtary* are *within*, where the Soul is *encloister'd* from *Sin*. And this *Religious House* the true Followers of Christ *carry about* with them, who exempt not themselves from the *Conversation* of the World, though they keep themselves from the evil of the World in their *Conversation*. That is a *lazy, rusty unprofitable Self-denyal*, burdensome to others to feed their Idleness : *Religious Bedlams*, where People are kept up lest they should do mischief abroad : *Patience per force* : Self-denial against their Will, rather ignorant than Virtuous ; and out of the way of *Temptation*, than constant in it. No thanks if they Commit not what they are not tempted

to



to commit. *What the Eye views not, the Heart craves not, as well as rews not.*

§. 12. The *Cross of Christ* is of another nature: It truly Overcomes to World, and leads a *Life of Purity* in the face of its *Allurements*: They that bear it are not thus chain'd up, for fear they should bite, nor lockt up, lest they should be stole away: No, they receive Power from Christ their Captain, to resist the *Evil*, and do that which is *Good* in the sight of God; to despise the World, and love its *reproach* above its *Praise*: And not only not to offend others, but love those that offend them, though not for offending them. What a World should we have, if every Body for fear of *Transgressing* should mew himself up within four *Walls*? No such matter; The *Perfection* of Christian Life extends to every honest Labour or *Traffick* used among men. This *Severity* is not the Effect of Christ's free Spirit, but a *Voluntary, Fleshly Humility*; meer *Trammel* of their own making and putting on, without prescription or reason. In all which, 'tis plain, they are their own *Law-givers*, and set their own *Rule, Mould and Ransom*: A constrained *Harshness*, out of  
of

of joynt to the rest of the Creation : For *Society* is one great end of it, and not to be destroy'd for fear of *Evil* ; but *sin* banisht that spoils it, by steady *Reproof*, and a conspicuous Example of tryed *Virtue*. True *Godliness* don't turn men out of the *World*, but enables them to live better in it, and excites their Endeavours to mend it : *Not hide their Candle under a Bushel, but set it upon a Table in a Candlestick*. Besides, 'tis a *Selfish* Invention ; and that can never be the way of taking up the *Cross*, which the true *Cross* is therefore taken up to subject. But again, this humor runs away by it self, and leaves the *World* behind to be lost, *Christians* should keep the Helm and guide the Vessel to its Port ; not meanly steal out at the Stern of the *World*, and leave those that are in it, without a *Pilot*, to be driven by the Fury of *Evil Times* upon the *Rock* or *Sand* of *Ruin*. In fine, this sort of Life, if taken up by *Young People*, is commonly to cover *Idleness*, or to pay *Portion* ; to save the *Lazy* from the pain of *Punishment*, or *Quality* from the disgrace of *Poverty* : One won't work, and the other scorns it. If *Aged*, a long Life of

Guilt sometimes flies to *Superstition* for a Refuge; and after having had its own Will in other things, would finish it in a wilful Religion to make God *amends*.

§. 13. But taking up the *Cross* of Jesus is a more *Interior Exercise*: It is the Circumpection and Discipline of the *Soul*, in *Conformity to the Divine Mind* therein revealed. Does not the *Body* follow the *Soul*, and not the *Soul* the *Body*? Is it not preposterous then to think of limiting the *Soul* by confining the *Body*? Do not such consider, that no *Outward Cell* can shut up the *Soul* from *Lust*, the *Mind* from an Infinity of unrighteous *Imaginations*? *The Thoughts of mans heart are Evil, and that continually*. Evil comes from *within*, and not from *without*: How then can an *External Application* remove an *Internal Cause*, or a *Restraint* upon the *Body* work a *Confinement* of the *Mind*? Less much than *without doors*: For where there is least of *Action*, there is most time to *Think*; and if those *Thoughts* are not guided by an higher Principle, *Convents* are more mischievous to the *World* than *Exchanges*. And yet a *Retirement* is both an excellent and needful thing: *Crowds* and *Throngs* were  
not

not much frequented by the Ancient holy *Pilgrims*.

§. 14. But then examine, O Man, thy *Bottom*, what it is, and who placed thee there; lest in the end it should appear, thou hast put an *Eternal Cheat* upon thy own Soul. I must confess I am jealous of the *Salvation* of my own *kind*, having found Mercy with my heavenly Father: I would have none *deceive themselves to Perdition*; especially about *Religion*, where people are most apt to take all for granted, and lose Infinitely by their own *Flatteries* and *Neglect*. The *inward steady Righteousness* of *Jesus* is another thing, than all the *Contrived Devotion* of poor Superstitious man: And to stand approved in the Eye of God, *excells* that Bodily Exercise in Religion, resulting from the Invention of Men: And the Soul that is awakened and preserved by his holy *Power* and *Spirit*, lives to him in the way of his own *Institution*, and worships him in his own *Spirit*, that is, in the holy *Sense*, *Life* and *Leadings* of it; which indeed is the Evangelical *Worship*. Not that I would be thought to slight a true Retirement: For I do not only acknowledge but admire

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*Solitudes.* Christ himself was an Example of it. He lov'd and chose to frequent *Mountains, Gardens, Sea-sides.* They are requisit to the growth of *Piety*; and I reverence the vertue that seeks and uses it; wishing there were more of it in the World: But then it should be free, not constrained. What benefit to the mind to have it for a Punishment and not a Pleasure? Nay, I have long thought it an Error among all sorts, that use not *Monastick* lives, that they have no *Retreats* for the *Afflicted*, the *Tempted*, the *Solitary*, and the *Devout*; where they might undisturbedly waite upon God, pass through their Religious exercises; and, being thereby strengthened, may with more power over their own Spirits enter into the business of the world again; tho the less the better to be sure. For Divine pleasures are found in a free Solitude.

[CHAP.]

## CHAP. VI.

§. 1. But men of more refined belief and practice are yet concerned in this Unlawful Self about Religion. §. 2. Tis the Rise of the Performance of worship God regards. §. 3 True worship is only from an Heart prepared by Gods Spirit. §. 4. The Soul of man dead without the Divine Breath of Life. & so not capable of Worshipping the living God. §. 5. We are not to study what to Pray for. How Christians should Pray. The Aid they have from God. §. 6. The way of obtaining this preparation: Tis waiting, as David and others did of old; in holy Silence, that there wants & supplies are best seen. §. 7. The Whole & the Full think they need not this waiting, & so use it not. But the poor in Spirit are of another mind; wherefore the Lord hears and fills them with his good things. §. 8. If there were not this Preparation, the Jewish times would have been more holy and spiritual than the Gospel; for even then it was required; much more now. §. 9 As Sin, so Formality cannot worship God. Thus David, Isaiah, &c. §. 10. Gods own forms and Institutions hateful to him, unless his own Spirit use them; much more those of Mans contriving. §. 11. Gods Children ever met God in his Way, not their own; and in his way they always found Help and Comfort. In Jeremiahs time it was the same; his Goodness was manifested to his Children that waited truly on him. Twas an Inward Sense and Enjoyment of him they thirsted after. Christ charged his Disciples also to wait for the Spirit.

and

§. 12. *This Doctrine of Waiting further opened, and ended with an Allusion to the Pool of Bethesda; a lively Figure of Inward Waiting, and its blessed Effects.* §. 13. *Four things necessary to Worship; The Sanctification of the Worshipper, and the Consecration of the Offering, and the Thing to be prayed for; and lastly, Faith to pray in: And all must be right, that is, of Gods giving.* §. 14. *The great Power of Faith in prayer; witness, the Importunate Widdow: The Wicked and Formal ask and receive not; the Reason why. But Jacob, and his true Off-spring, the followers of his Faith, prevail.* §. 15. *This shews, why Christs upbraided his Disciples of their little Faith. The Necessity of Faith. Christ works no good on men without it.* §. 16. *This Faith is not only possible now, but necessary.* §. 17. *What it is, further unfolded.* §. 18. *Who the Heirs of this Faith are; and what were the noble Works of it in the former Ages of the Just.*

§. 1. **B**UT there be others, of a more Refined Speculation and Reformed Practice, who dare not use, and less adore, a piece of Wood or Stone; an Image of Silver or Gold; nor yet allow of that Jewish or rather Pagan Pomp in Worship, practiced by others, as if Christs Worship were of this World, though his Kingdom be of the other, but are Doctrinally Averse to such Superstition; and yet refrain not to bow to their own

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*Religious Duties*, and esteem their formal performance of several parts of *Worship*, that go against the grain of their *fleshly Ease*, and a *precise* *ess* therein, no small *Cross* unto them; and that if they abstain from *gross* and *scandalous Sins*, or if the *Act* be not committed, though the *Thoughts* of it are embrac'd, and that it has a full *Carrier* in the Mind, they hold themselves safe enough, within the *Pale* of *Discipleship*, and *Wall of Christianity*. But this also is too mean a Character of the Discipline of *Christs Cross*: And those that *flatter* themselves with such a sort of *taking it up*, will in the end be deceived with a *Sandy Foundation*, and a *Midnight Cry*. For, said Christ, *But I say unto you, that every idle word that man shall speak, they shall give an account thereof in the day of Judgement.*

Mat. 12.  
36.

§. 2. For First, 'Tis not *Performing Duties* of Religion, but the *Rise* of the *Performance* that God looks at. Men may, and some do *cross* their own wills, in their *own wills*; voluntary Omission or Commission: *Who has required this at your hands?* said the Lord of old to the *Jews*, when they seemed *Industrious* to have served him; but it was in a way of

Isa. 1.12.

of their own *Contriving* or *Inventing*, and in their own *Time* and *Will*; not with the Soul *tru'y* toucht and prepared by the divine *Power* of *God*: But *Bodily* *Worship* only, that the Apostle tells us, *profits little*. Not keeping to the *Manner* of taking up the Cross in *Worship*, as well as other things, has been a great *Cause* of the troublefom *Superstition* that is yet in the *World*. For men have no more brought their *Worship* to the *Test* than their *Sins*: Nay, less; for they have *Ignorantly* thought the one a sort of *Excuse* for the other, and not that their *Religious Performances* should need a Cross or an *Apology*.

§. 3. But true *Worship* can only come from an heart prepared by the Lord. This Preparation is by the *Sanctification* of the *Spirit*; by which, if God's Children are led in the general Course of their Lives (as *Paul* teaches) much more in their *Worship* to their *Creator* and *Redeemer*. And whatever *Prayer* be made, or *Doctrine* be uttered, and not from the Preparation of the *holy Spirit*, it is not acceptable with *God*: Nor can it be the true *Evangelical* *Worship*, which is in *Spirit* and *Truth*; that is, by the preparation

pro. 16, 1.

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and aid of the Spirit. For what's a heap of the most *Pathetical words* to God Almighty, or the *dedication* of any *Place* or *time* to him? He is a *Spirit*, to whom *Words*, *Place* and *Time* (strictly considered) are *Improper* or *inadequate*. And though they be the *Instruments* of publick *Worship*, they are but *Bodily* and *Visible*, and cannot carry our *Requests* any further, much less recommend them to the *Invisible God*; by no means: They are for the sake of the *Congregation*. 'Tis the *Language* of the *Soul* God hears; nor can that *speak*, but by the *Spirit*, or *Groan* aright to Almighty God, without the Assistance of it.

§. 4. The *Soul* of Man, however *living* in other things, is *dead* to God, till he breathe the *Spirit* of *Life* in it: I cannot *live* to him, much less *worship* him without it. Thus God, by *Ezekiel* tells us, when in a *Vision* of the *Restoration* of *Mankind* in the Person of *Israel* (an usual way of speaking among the *Prophets* and as often mistaken) *I will open your Graves* (saith the Lord) *and put my spirit in you, and ye shall live*. So, though *Christ* taught his *Disciples* to *Pray*, they were, in some

Ezek. 37.  
12, 13, 14

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in some sort, *Disciples* before he taught them; not *Worldly Men*, whose *Prayers* are an *Abomination* to God. And to teach them, is not an Argument that every body must say that *Prayer*, whether he can say it with the same heart and under the same qualifications, as but his poor *Disciples* and *Follwers* did, as is now too *superstitionfly* and *Presumptuously* practiced. But rather, that as they then, so we now, are not to *Pray* our own *Prayes* but *his*; that is, such as he enables us to make, as he enabled them by his.

AL. §. 3. For if we are not to take Thought Mat. 10. 19, 20.  
 what we shall say, when we come before *Worldly Princes*, because it shall then be given us; and that it is not we that speak, till the Spirit of our heavenly Father that speaketh in us; much less can our Ability be needed, or ought we to study to our selves *Forms of speech* in our Approach to the Great Prince of Princes, King of Kings, and Lord of Lords. For be it his Mat. 6.  
 Greatness, we ought not by Christs command: Be it our Relation to him, as his Children, we need not: He will help us, he is our Father, that is, if he be so, indeed. Thus not only the Mouth of the

the *Body*, but of the *Soul*, is shut, till God opens it; and then he loves to hear the *Language* of it. In which the *Body* ought never to go before the *Soul*: His *Ear* is open to such *Requests*, and his *Spirit* strongly interceeds for those that offer them.

§. 6. But it may be askt, *How shall this Preparation be obtained?*

I Answer; By *Waiting patiently*, yet *Watchfully and intently* upon God: Lord  
 Ps. 10. 17. (says the *Psalmist*) *thou hast heard the Desire of the humble, thou wilt prepare their Heart, thou wilt cause thine Ear to hear*: And (says *Wisdom*) *The Preparation of the Heart in Man is from the Lord*.  
 Pro. 16. 1 Here it is thou must not think thy own Thoughts, nor speak thy own Words, (which indeed is the *Silence* of the *Holy Cross*) but be sequestred from all the *confused Imaginations*, that are apt to throng and press upon the Mind in those holy *Retirements*. It is not for thee to think to overcome the Almighty by the most *Composed Matter*, cast into the aptest Phrase: No, no: One *Groan*, one *Sigh* from a *Wounded Soul*, an Heart toucht with true *Remorse*, a sincere and *Godly Sorrow*, which is the *Work of Gods*

spirit, *Excels* and *prevails* with God. Wherefore *stand still* in thy mind, *Wait* to feel something that is *Divine*, to *prepare* and dispose thee to *Worship* God truly and acceptably. And thus taking up the *Cross*, and shutting the *Doors* and *Windows* of the *Soul* against every thing that would interrupt this *Attendance* upon God, how pleasant soever the *Object* be in it self, how *Lawful* or *needful* at another *Season*, the *Power* of the *Almighty* will break in, his *Spirit* will work and *prepare* the *Heart*, that it may offer up an *Acceptable Sacrifice*. Tis he that discovers and presses *Wants* upon the *Soul*; and when it cries, it is he alone that *supplies* them. *Petitions*, not springing from such a *Sense* and *Preparation*, are *Formal* and *Fictitious*: They are not true; for men *pray* in their own blind desires, and not in the *Will* of God; and his *Ear* is stopt to them: But for the very *Sighing of the Poor* and *Crying of the Needy*, God has said, *he will arise*; that is, the *Poor* in *Spirit*, the *Needy Soul*, those that want his *Assistance*, who are ready to be overwhelmed; that feel a need, and cry aloud for a *Deliverer*, and that have none on *Earth* to help

Psa. 12. 5:

Psa. 72. 12  
14.

help, None in Heaven but him, nor in the Earth, in comparison of him: He will deliver (said David) the Needy, when he cries, and the Poor, and him that has no Helper.

Psa. 34. 6,  
7, 8.

He shall redeem their Soul from Deceit and Violence, and precious shall their Life be in his sight. This poor man (says he) cried, and the Lord heard him, and saved him out of all his Troubles. The Angel of the Lord encampeth round about them that fear him, and delivers them: And then Invites

Psa. 115. 13

all to come and taste how good the Lord is.

Ma'. 9. 12

Yea, he will bless them that fear the Lord both small and great.

§. 7. But what's that to them that are not Hungry? The whole need not the Physician: The Full have no need to sigh, nor the Rich to cry for help. Those that are not sensible of inward Wants, that have not Fears and Terrors upon them, who feel no need of God's Power to help them, nor of the Light of his Countenance to Comfort them; What have such to do with Prayer? Their Devotion is but, at best, a serious Mockery of the Almighty. They know not, they want not, they desire not what they Pray for. They Pray, the Will of God may be done; and do constantly their

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own: For, though it be soon said, 'tis a most terrible thing to them. They ask for *Grace*, and *abuse* that they have: They Pray for the *Spirit*, but *resist* it in themselves, and *scorn* at it in others: They request the Mercies and Goodness of God, and feel no real Want of them: And in this inward Insensibility, they are as unable to praise God for what they have, as to Pray for what they have not. *They shall Praise the Lord* (says David) *that seek him: For he satisfyeth the longing soul, & filleth the hungry soul with good things.* This also he reserves for the poor and needy, and those that fear God. *Let the (Spiritually) poor and the needy praise by Name: Ye that fear the Lord praise him; and ye the Seed of Jacob, glorify him.* Jacob was a plain Man, of an upright heart; and they that are so, are his Seed. And though (with him) they may be as poor as Worms in their own Eyes, yet they receive power to *Wrestle* with God, and prevail as he did.

§. 8. But without the *Preparation* and *Consecrating* of this Power, no man is fit to come before God; else it were matter of less Holiness and Reverence, to *Worship* God under the Gospel, than it

was

Pf. 108.9

Pf. 74.21  
Pf. 12.23.

Numb. 8.  
& ch. 19.  
2Chro. 29  
36. & 30.  
16. 17.

was in the times of the Law, when all *Sacrifices* were *sprinkled*, before offered, the people *Consecrated* that Offered them before they presented themselves before the Lord. If the *touching* of a *dead* or *unclean Beast* then, made People unfit for *Temple* or *Sacrifice*, yea, Society with the Clean, till first sprinkled and sanctified; how can we think so meanly of the *Worship* that is instituted by Christ in Gospel-times, as that it should admit of *unprepared* and *unsanctified Offerings*? Or, allow that those who either in *Thoughts*, *Words* or *Deeds* do daily touch that which is morally Unclean, can (without coming to the Blood of Jesus, that *sprinkles the Conscience from dead Works*) acceptably Worship the pure God? 'Tis a down-right Contradiction to good Sense: The *Unclean* cannot *acceptably worship* that which is *Holy*; the *Impure* that which is *Perfect*. There is an holy Intercourse and Com-

2 Cor. 6.  
15. 16.

munion betwixt *Christ* and his *Followers*; but none at all betwixt *Christ* and *Belial*; between him and those that disobey his *Commandments*, and live not the *Life* of his blessed *Cross* and *Self-denial*.

§. 9. But as *Sin*, so *Formality* cannot

WOR-

Worship God; no, though the manner were of his own Ordination. Which made the Prophet, personating one in a great streight, cry out; *Whereunto shall I come before the Lord, and bow my self before the high God? Shall I come before him with burnt Offerings? with Calves of a year old? Will the Lord be pleased with Thousands of Rams, or with ten Thousands of Rivers of Oyle? Shall I give my first-born for my Transgression, the Fruit of my Body for the sin of my Soul? He hath shewed thee, O Man, what is good. And what doth the Lord require of thee, but to do justly, to love Mercy, and to walk Humbly with thy God? The Royal Prophet, sensible of this, calls thus also upon God: O Lord open thou my Lips, and my Mouth shall shew forth thy Praise. He did not dare open his own Lips, he knew that could not praise God; and why? For thou desirest not Sacrifice, else would I give it: If my formal Offerings would serve thou should not want them) Thou delightest not in burnt Offerings. The Sacrifices of God are a broken Spirit, a broken and a contrite heart, O God, thou wilt not despise: And why? because this is Gods Work, the Effect of his power; and His*

Mic. 6.6.

7, 8.

Pl. 51. 57  
16, 17.

Ysa. 66. 1.  
2. 3.

*own Works praise him. To the same purpose doth God himself speak by the Mouth of Isaiah, in opposition to the Formalities and Lip-worship of the degenerate Jews: Thus saith the Lord, the Heaven is my Throne, and the Earth is my Foot-stool, where is the House that ye build to me? And where is the place of my Rest? For all these things have my hand made. But to this man will I look, even him that is Poor and of a Contrite Spirit, and Trembleth at my Word. O behold the true Worshipper! One of Gods preparing, circumcised in Heart and Ear, that resists not the holy Spirit, as those lofty, professing Jews did. Was this so then, even in the time of the Law, which was the Dispensation of External and shadowy Performances, and can we now expect Acceptance without the preparation of the Spirit of the Lord in these Gospel times, which are the proper times for the Effusion of the Spirit? By no means: God is what he was; and none else are his true Worshippers, but such as Worship him in his own Spirit: These he tenders as the Apple of his Eye: The rest do but mock him, and he despises them. Hear what follows to that People, for it is the State*  
and

and Portion of Christendom at this day :  
*He that killeth an Ox, is as if he slew a  
 Man; he that sacrificeth a Lamb, as if he  
 cut off a Dogs neck: He that offereth an Ob-  
 lation, as if he offered Swines Blood; he that  
 burneth Incense, as if he blessed an Idol. Yea,  
 they have chosen their own Ways; and their  
 Soul delighteth in their Abominations. Let  
 none say, we offer not these kinds of  
 Oblations; for that is not the matter; God  
 was not offended with the offerings, but of-  
 ferers. These were the Legal Forms of Sa-  
 crifice by God appointed; but they not  
 presenting them in that Frame of Spi-  
 rit, and under that right disposition of  
 Soul that was required, God declares  
 his Abhorrence, and that with great Ag-  
 gravation, and elsewhere by the same  
 Prophet forbids them to Bring any more  
 vain Oblations before him: Incense (saith  
 God) is an Abomination to me: Your Sab-  
 baths and calling of Assemblies I cannot  
 away with; it is Iniquity, even the Solemn  
 Meeting. And when you spread forth your  
 hands, I will hide mine eyes from you; when  
 you make many Prayers I will not hear you.  
 A most terrible Renunciation of their  
 Worship; and why? because their Hearts  
 were polluted; they loved not the Lord*

Ch. I. 13,  
 14, 15, 16,  
 17, 18.

with their whole Hearts, but brake his Law, and Rebelled against his Spirit, and did not that which was right in his sight. The Cause is plain, by the Amendment he requires: *Wash you*, says the Lord) *make you clean, put away the Evil of your Doings from before mine Eyes: Cease to do Evil, learn to do well: Seek Judgement, Relieve the Oppressed, Judge the Fatherless, Plead for the Widdow.* Upon these terms (and nothing short) he bids them come to him, and tells them, That though their Sins be as Scarlet, they shall be white as snow; and though they be as Crimson, they shall be white as Wool.

So true is that notable passage of the Psalmist: *Come and hear all ye that fear God, and I will declare what he hath done for my soul: I cryed to him with my mouth, and he was exalted with my tongue. If I regard Iniquity in my heart, the Lord will not hear me. But verily God hath heard me, he hath attended to the voice of my Prayer. Blessed be God which hath not turned away my Prayer, nor his mercy from me.*

§. 10. Much of this kind might be cited, to shew the Displeasure of God against, even, his own Forms of Worship, when performed without his own spi-



rit, and that necessary Preparation of the heart in man, that nothing else can work or give. Which above all other *Pen-  
men of Sacred Writ* is most frequently and *Emphatically* recommended to us by the Example of the *Psalmist*, who, ever and anon calling to mind his own great *fall*, and the Cause of them, and the way by which he came to be accepted of God, and obtain strength and comfort from him, remembers himself to Wait upon God. *Lead me in thy Truth and teach me, for thou art the God of my sal-  
vation, on thee do I Wait all the day long.* Ps. 25. 5, 9. His Soul lookt to God for salvation, to be delivered from the *snarcs* and evils of the *World*. This shews an *Inward Ex-  
ercise*, a spiritual Attendance, that stood not in *External Forms*, but an inward *Di-  
vine Aid*.

And truly, *David* had great Encouragement so to do, the goodness of God invited him to it, and strengthened him in it. For says he, *I Waited patiently upon the Lord, and he inclined unto me, and heard my Cry. He brought my feet out of the Mire and Clay, and set them upon a Rock.* That is, the Lord appeared inwardly to console *David's* soul that wait- Ps. 40. 1-2, 3.



waited for his Help, and to deliver it from the *Temptations* and *Afflictions* that were ready to overwhelm it, and gave him security and Peace. Therefore he says, the Lord hath *Establish his going*; that is, fixt his Mind in Righteousness. Before every step he took bemired him, and he was scarcely able to go without *falling*: *Temptations* on all hands; but he waited patiently upon God; his Mind retired, watchful and intent to his Law and Spirit; and he felt the Lord to incline to him. His needy and sensible Cry entred Heaven, and prevail'd; then came *Rescue* and *Deliverance* to David, (in Gods time, not Davids) strength to go through his Exercises, and surmount all his *Troubles*. For which he tells us a *New Song* was put into his Mouth, even *Praise*, says he, to our God. But it was of Gods making and putting, and not his own.

Another time we have him crying thus: *As the Hart panteth after the Water Brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before him?* This goes beyond *Formality*, and can be tied to no Lesson. But we may by this see, that true *Worship* is an

Ps. 42. 1, 2

— HART CROS INO —

Inward work; that the Soul must be toucht and raised in its heavenly Desires by the Heavenly Spirit, and that the true Worship is in Gods Presence. When shall I come and appear? Not in the Temple, nor with outward Sacrifices, but before God, in his Presence. So that the Souls of true worshippers see God, make their Appearance before him; and this They Wait, They Pant, They Thirst for. O how is the better part of Christendom degenerated from Davids Example! No wonder therefore that this good man tells us; Truly my Soul waiteth upon God; & that he gives it in Charge to his Soul so to do; O my Soul, wait thou upon God, for my expectation is from him. As if he had said; "None else can prepare my Heart, or supply my Wants; so that my Expectation is not from my own voluntary Performances, or the Bodily Worship I can give him; they are of no value: They can neither help me, nor please him. But I wait upon him for strength and power to present my self so before him, as may be most pleasing to him: For he that prepares the Sacrifice, will certainly accept it. Wherefore in two Verses he repeats it thrice: I wait for the Lord. 130. Lord—My Soul doth wait—My Soul wait—

waiteth for the Lord, more then they that  
 wait for the Morning. Yea, so intent-  
 ly, and with that *Unweariedness* of soul,  
 that he says in one place, *My eyes fail*  
 N. 69. 3. *while I Wait for my God.* He was not  
 contented with so many *Prayers*, such a  
*set Worship*, or limited *Repetition*, no;  
 he leaves not till he finds the Lord, that  
 is, the *Comforts* of his presence, which  
 bring the answer of Love and Peace to  
 his Soul. Nor was this his Practice on-  
 ly as a Man more than ordinarily *Inspi-*  
 red; for he speaks of it as the way of  
 Worship, then amongst the true People  
 of God, the *spiritual Israel*, and Circum-  
 cision in Heart of that day. Behold  
 (says he) as the Eyes of Servants look to the  
 hand of their Masters, and as the Eye of  
 a Maiden unto the hand of her Mistress, so  
 our Eyes Wait upon the Lord our God, until  
 he have Mercy upon us. In another place,  
 Our Soul waiteth for the Lord, he is our  
 help and our Shield. I will Wait upon thy  
 name, for it is good before thy Saints. It  
 was in request with the truly Godly of  
 that day, and the way they came to  
 enjoy God, and Worship him acceptably.  
 And from his own experience of the be-  
 nefit of Waiting upon God, and the  
 Saints

Saints Practice of those times, he recommends it to others. *Wait upon the Lord, be of good courage, and he shall strengthen thy Heart: Wait, I say, upon the Lord.* That is, Wait in Faith, and Patience, and he will come to save thee. Again, *Rest in the Lord, and Wait patiently for him:* That is, Cast thy self upon him; be contented, and wait for him to help thee in thy Wants: Thou canst not think how near he is to help those that wait for him: O try, and have Faith! Yet again, he bids us, *Wait upon the Lord, and keep his way.* Behold the Reason so few profit! they are out of his way, and such can never wait rightly upon him. Great reason had David for what he said, that had with so much comfort and advantage met the Lord in his blessed Way.

§. 11. The Prophet *Isaiah* tells us, *Isa. 26. 8.* That though the Chastisements of the Lord were sore upon the People for their Backslidings, yet in the way of his Judgements (in the way of his Rebukes, and Displeasure) they waited for him, and the Desire of their Soul (that is the great Point) was to his name, and the remembrance of him. They were contented to be chid and

and chastised, for they have sinned; and the knowledge of him so, was very desirable to them. But what? did he not come at last, and that in Mercy too? Yes, he did, and they *know* him when he came: a Doctrine the brutish World knows not.) *This is our God, we have*

Ch. 25. 9. *Waited for him and he will save us, O*

*blessed enjoyment! O precious confidence. Here was a Waiting in Faith, which prevailed. All worship, not in Faith, is Fruitless to the Worshipper, as well as Displeasing to God: And this Faith is the Gift of God, and the nature of it is to purify the Heart, and give such as truly believe, Victory over the World.*

Ch. 30. 18.

*Well! but they go on: We have Waited for him, we will be glad and rejoice in*

Ch. 40. 3. *his Salvation. The Prophet adds; Blessed are all they that Wait upon God: And why? For they that wait upon the Lord shall renew their strength, they shall never*

Ch. 64. 4. *faint, never be weary. The encouragement is great: O hear him once more!*

*For since the beginning of the world, men have not heard, nor perceived by the Ear, neither hath the Eye seen, O God! besides thee, what he hath prepared for him that Waiteth for him. Behold the In-*

*ward*

ward Life and Joy of the Righteous, the true Worshippers! Those whose Spirits bowed to the appearance of Gods Spirit in them, leaving and forsaking all it appeared against, and embracing whatever it led them to. In *Jeremiahs* time the true Worshippers also waited upon God: And he assures us, That the Lord is good to them that wait for him, to the soul that seeketh him. Hence it is that the Prophet *Hosea* exhorts the Church then, to turn and wait upon God. Therefore turn thou to thy God; keep Mercy and Judgment, and Wait on thy God continually. And *Micah* is very zealous and resolute in this good Exercise: I will look unto the Lord, I will Wait for the God of my Salvation: My God will hear me. Thus did the Children of the Spirit, that thirsted after an inward Sense of him. The *Wicked* cannot say so; nor they that Pray, unless they wait. It is charg'd upon *Israel* in the Wilderness, as the cause of their Disobedience and ingratitude to God, that They waited not for his Counsels. We may be sure it is our Duty, and expected from us; for God requires it in *Zephaniah*. Therefore Wait upon me, saith the Lord, until the day that I arise, &c.



O that all who profess the Name of God, would wait so, and not offer to arise to Worship without him: and they would feel his stirrings and arisings in them, to Help, and Prepare, and Sanctifie them. Christ expressly charg'd his Disciples; They should not stir from Jerusalem, but wait till they had received the Promise of the Father, the Baptism of the holy Ghost, in order to their Preparation for the Preaching of the glorious Gospel of Christ to the World. And though that were an Extraordinary Effusion for an Extraordinary Work, Yet the Degree does not change the Kind. On the contrary, if so much waiting and preparation by the spirit was requisit to fit them to preach to Man, some, at least, may be needful to fit us to speak to God.

§. 12. I will close this great Scripture-Doctrine of Waiting with that Passage in John about the Pool of Bethesda. There is at Jerusalem, by the Sheep Market, a Pool, which is called in the Hebrew Tongue, Bethesda, having five Porches; in these lay a great multitude of Impotent Folks, of Blind, Halt and withered, Waiting for the moving of the water. For an Angel went down at a certain season into the Pool, and

Joh: 5. 2,  
3, 4.

trou-



troubled the water: Whosoever then first, after troubling of the water, stepped in, was made whole of whatsoever Disease he had — A most exact Representation of what is intended by all that has been said upon the subject of waiting. For as there was then an Outward and Legal, so there is now a Gospel and Spiritual Jerusalem, the Church of God, consisting of the Faithful. The Pool in that old Jerusalem, in some sort, represented that Fountain, which is now set open in this New Jerusalem. That Pool was for those that were under Infirmitis of Body; this Fountain for all that are Impotent in soul. There was an Angel then that moved the water to render it Beneficial; it is Gods Angel now, the great Angel of his presence, that blesseth this Fountain with success. They that then went in before, and did not watch the Angel, and take advantage of his Motion, found no benefit of their stepping in: Those that now wait not the moving of Gods Angel, but by the Devotion of their own forming and timing, rush before God, as the Horse into the Battel, and hope for Success, are sure to Miscarry in their Expectation. Therefore as then They Went in with

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with all patience and intention upon the *Angel Motion*, that wanted and desired to be cured, so do the true Worship-  
pers of God now, that need and pray for his presence, which is the Life of their Souls, as the Sun is to the Plants of the Field. They have often tried the Unprofitableness of their own Work, and are now come to the Sabbath indeed. They dare not put up a Divice of their own, or offer an unsanctified Request, much less obtrude *bodily worship*, where the Soul is really insensible or unprepared by the Lord. In the Light of Jesus they ever wait to be prepared, retired and reclused from all Thoughts that cause the least Distraction or Discomposure in the Mind, till they see the *Angel move*, and till their beloved please to wake: Nor dare they call him before his time. And they fear to make a *Devotion* in his absence; for they know it is not only unprofitable, but reprobable? Who has required this at your hands? He that be-  
fices makes not haste. They that worship with their own, can only do as the *Israelites*, turn their *Ear-Rings* into a *Mol en Image*, and be curst for their pains. Nor fared they better, that gathered sticks

Ila. 1.12.

Ila. 28.16

of Old, and kindled a Fire, and compassed themselves about the sparks that they had kindled; for God told them, They should lie down in sorrow. It should not only be of no advantage, and do them no good, but incur a Judgement from him: Sorrow and Anguish of Soul should be their Portion. Alas! Flesh and Blood would faint Pray, though it cannot Wait; and be a Saint, though it can't abide to Do or Suffer the Will of God. With the Tongue it blesses God, and with the Tongue it Curses men, made in his similitude. It calls Jesus, Lord, but not by the holy Ghost; and often names the Name, of Jesus, yea, and bows the Knee to it too, but departs not from iniquity: This is abominable to God.

§. 13. In short; there are Four Things so necessary to worshipping of God aright, and which puts its performance beyond Mans Power, that there seems little more needed than the naming of them. The First is, The Sanctification of the Worshipper. Secondly, The Consecration of the Offering, which has been spoken to before somewhat largely. Thirdly, What to Pray for; which no man knows, that Prays not by the aid of Gods Spirit; and therefore, without that

that spirit no man can truly Pray. This the Apostle puts beyond Dispute; We know not (says he) what we should Pray for, as we ought, but the spirit helpeth our Infirmities. Men unacquainted with the Work and Power of the holy Spirit, are ignorant of the Mind of God; and those, certainly can never please him with their Prayers. It is not enough to know we want; but we should learn, whether it be not sent us as a Blessing: Disappointments to the Proud, Losses to The Covetous, and to the Negligent, stripes to remove these, were to secure the Destruction, not help the Salvation of the soul.

The vile World knows nothing, but Carnally, after a Fleshly manner and interpretation; and too many, that would be thought enlightened, are apt to call Providences by wrong Names. For Instance: Afflictions they stile Judgements; and Trials (more precious than the beloved Gold) they call Miseries. On the other hand, they call the Preferments of the World by the name of Honour, and its Wealth, Happiness; when for o. c. that they are so, 'tis much to be feared, they are sent of God an hundred times for

Jud. c.

Judgements, at least, *Trials* upon their Professors. Therefore What to Keep, What to Reject, What to Want, is a Difficulty God only can resolve the Soul. And since God knows, better than we, what we need, he can better tell us what to ask than we can him: Which made Christ exhort his Disciples to avoid long and repetition prayers; telling them, That their heavenly father knew what they needed, before they ask: And therefore <sup>Mat. 6. 7.</sup> gave them a Pattern to Pray by; not as some fancy, to be a Text for humane *Liturgies*, which of all services are most justly noted and taxed for length and repetition; but expressly to reprove and avoid them. But if those wants that are the subject of Prayer, were once agreed upon (though that be a mighty Point) yet how to Pray, is still of greater Moment than to Pray, tis not the Request, but the Frame of the Petitioners spirit. The *WHAT* may be proper, but the *HOW* Defective. As I said, God needs not to be told of our wants by us; who must tell them to us; yet he will be told them from us, that both we may seek him, and he may come down to us. But when this is done, *To that man will*

Mat. 66.2 *Look, saith the Lord, even to him that is poor, and of a contrite Spirit, and that trembleth at my Word: To the sick heart, the wounded soul, the Hungry and Thirsty, the weary and heavy Laden ones; such sincerely want an Helper.*

S. 14. Nor is this sufficient to compleat Gospel-worship; the fourth Requisite must be had, and that is *Faith, True Faith, Precious Faith*, the Faith of Gods chosen, that Purifies their Hearts, that Overcomes the World, and is the Victory of the Saints. This is that which animates Prayer, and presses it home, like the importunate Widow that would not be denied; to whom Christ (seeming to admire) said, *O Woman great is thy Faith.* This is of highest Moment on our part to give our Addresses success with God; and yet not in our Power neither, for it is the Gift of God: From him we must have it; and with one Grain of it more Work is done, more Deliverance is wrought, and more Goodness and Mercy received, than by all the Runnings, Killings, and Toilings of man with his Inventions and Bodily Exercises. Which duly weighed, will easily spell out the meaning, why so much Worship should

should bring so little Profit to the World, as we see it does, viz. *True Faith is lost*. They ask, and receive not; they seek, and find not; they knock, and it is not opened unto them: The Case is plain; their *Requests* are not mixed with *purifying Faith*, by which they should prevail as good *Jacobs* were, when he wrestled with God, and prevailed. And, the truth is, the generality are yet in their sins, following their Hearts Lusts, and living in worldly Pleasure, being strangers to this precious *Faith*. It is the reason rendred by the deep Author to the *Hebrews*, of the unprofitableness of the Word preached to some of those days; *Not being* (says he) *mixed with Faith in them that heard it*. Can the Minister then *Preach* without *Faith*? No; and much less can any man *Pray* to purpose without *Faith*, especially when we are told, *That the just live by Faith*. For *Worship* is the supream Act of Mans, Life; and whatever is necessary to inferior Acts of Religion must not be wanting there.

§. 15. This may moderate the Wonder in any, why Christ so often upbraided his Disciples with, *O ye of little Faith!* yet



yet tells us, that one Grain of it (though as little as that of Mustard, one of the least of Seeds) if true and right, is able to remove Mountains. As if he had said, There is no Temptation so powerful, that it cannot vanquish, no want so great, that it cannot supply: Wherefore those that are captivated by Temptations, and remain unsupplied in their Spiritual Wants, have not this powerful Faith. That's the true Cause. so necessary was it of o'd, that Christ did not many mighty works where the People believed not; and though his Power wrought wonders in other places, Faith open'd the way: So that 'tis hard to say, whether that Power by Faith, or Faith by that Power wrought the Cure. Let us call to mind what famous things a little Clay and Sittle, one Touch of the Hem of Christs Garment, and a few Word out of his Mouth did by the force of Faith in the Patients? Believe ye that I am able to open your Eyes; Yea, Lord, say the Blind, and See. To the Ruler, only Believe; he did, and his Dead Daughter recovered Life. Again, If thou canst believe? I do believe, says the Father, Help my Unbelief; and the Evil Spirit was

John. 9. 4

Luk. 8. 47

48

Mat. 9. 29

30.

Mar. 9. 23

was chafed away, and the Child recovered. He said to one, Go, thy Faith has made thee whole; and to another, Thy Faith has saved thee; thy sins are forgiven thee. And to encourage his Disciples to believe, that were admiring how soon his Sentence was executed upon the Fig-tree, he tells them, Verily if ye have Faith, and doubt not, ye shall not only do this, which is done to the Figg-Tree, but also, if ye shall say unto this Mountain, Be thou removed, and cast into the Sea, it shall be done, and all things whatsoever ye shall ask in Prayer, believing, ye shall receive. This one Passage convicts Christendom of gross Impidelity; for the Prayers are not received.

§. 16. But may some say; 'Tis impossible to receive all that a man may ask. 'Tis not impossible to receive all that a man, that so believes, can ask. The Fruits of Faith are not impossible to those that truly believe in the God that makes them possible. When Jesus said to the Ruler, If thou canst believe, he adds, All things are possible to him that believeth. Well, but then some will say, It is impossible to have such Faith: For this very faithless Generation would excuse their want of faith.

Mark 10  
42.  
Luk. 7.  
49-50.

Mat. 21.  
20. 21. 22

Mat. 19.  
26.  
Luk. 18.  
27.

Mar. 9. 23

*Faith* by making it impossible to have the *Faith* they want. But Christ's Answer to the *Infidelity* of that Age, will best confute the *Disbelievers* of this. The things that are Impossible with men, are possible with God; for all things are possible with God. It will follow then, that it is not impossible with God to give that *Faith*, though, it is certain, that without it is impossible to please God; for so the Author to the *Hebrews* teaches. And if it be else impossible to please God, it must be so to Pray to God without this precious *Faith*.

Mat. 19.  
21, 25, 26  
Luke 18.  
25, 26, 27

Heb. 11. 6.

§. 17. But some may say, What is this *Faith*, that is so necessary to Worship, and that gives it such acceptance with God, and returns that Benefit to Men? I say, "It is  
"an Holy Resignation to God, and con-  
"fidence in him, testified by a Religi-  
"ous Obedience to his holy Requi-  
"rings, which gives sure Evidence to  
"the Soul of the things not yet seen,  
"and a general Sense and Taste of the  
"Substance of those things that are  
"hoped for; that is, the Glory which  
"to be revealed hereafter. As this *Faith*  
is the Gift of God, so it purifies the  
Hearts of those that receive it. The

ent.

Apostle

Apostle Paul is witness, that it will not dwell, but in a pure Conscience: He therefore in one place couples a pure Heart and Faith unfeigned together: In another, Faith and a good Conscience. James joyns Faith with Righteousness, and John, with Victory over the World: This says he, is the Victory, which Overcometh the World, even your Faith.

S. 18. The Heirs of this Faith are the true Children of Abraham (though the Uncircumcision in the Flesh) in that they walk in the steps of Father Abraham, according to the Obedience of Faith, which only entitles People to be the Children of Abraham. This lives above the World, not only in its Sin, but Righteousness; to which, no man comes but through Death to Self, by the Cross of Jesus, and an intire dependance, by him, upon God.

Famous are the Exploits of this divine Gift: Time would fail to recount them: All sacred story is filled with them: But let it suffice, that by It, the holy Ancients Endured all Trials, Overcame all Enemies, prevail'd with God, re- ceiv'd his Truth, finish'd their Testimony, and obtained the Reward of the Faith-

ful,

ful, a Crown of Righteousness, which is the Eternal Blessedness of the Just.

## CHAP. VII.

§ 1. Of Pride, the first Capital Lust, its Rise. § 2. Its Definition and Distinction. § 3. That an Inordinate desire of Knowledge in Adam Introduced mans Misery. § 4. He thereby lost his Integrity. § 5. Who are in Adams state. § 6. Knowledge puffs up. § 7. The evil Effects of false, and the benefit of true Knowledge. § 8. Cains, Example a proof in the Case. § 9. The Jews Pride in pretending to be wiser than Moses, Gods Servant, in setting their Post by Gods post. § 10. The Effect of which was the persecution of the true Prophets. § 11. The Divine Knowledge of Christ brought peace on Earth, § 12. Of the blind Guide, the Priests, and the mischief they have done. § 13. The Fall of Christians, and the pride they have taken in it hath exceeded the Jews: Under the profession of their New moulded Christianity they have murdered the witness of the Lord Jesus. § 14. The Angels sung peace on Earth at the birth of the Lord of Meekness and humility: But the Pride of the Pharisees withstood and Calumniated him. § 15. As Adam and the Jews lost themselves by their Ambition, so the Christians losing the fear of God, grew Creed and Worship-makers, with this Injunction, Conform or Burn. § 16. The Evil Effects of this in Christendom (so called). § 17. The way of Recovery out of such miserable Defection.

§. I.

is. 1. **H**AVING thus discharged my  
 0. Conscience against that part  
 of *Unlawful Self*, that fain would be a  
 5. *Christian*, a *Believer*, a *Saint*, whilst a  
 plain *Stranger* to the *Cross* of *Christ*,  
 and the holy Exercises of it; and in that  
 10. briefly discovered what is *false* from  
 what is *true Worship*, and the use and  
 15. business of the holy *Cross*, therein to  
 6. render its performance pleasing to Al-  
 mighty *God*; I shall now (the same  
 8. Lord assisting me) more largely profe-  
 10. cute that other part of *Unlawful Self*,  
 which fills the *Study*, *Care* and *Conver-*  
 15. *sation* of the *World*, presented to us in  
 these three *Capital Lusts*, that is to say,  
 20. *Pride*, *Envy*, and *Lust*:  
 From whence all other *Mischief*s daily  
 25. flow, as *streams* from their proper *foun-*  
 30. *tains*. The mortifying of which makes  
 up the other, and indeed a very great  
 35. part of the *Work* of the true *Cross*;  
 and though *last* in place, yet *first* in *Ex-*  
 40. *perience* and *Duty*. Which done, it  
 45. introduces in the room of those evil  
 50. *Habits*, the blessed Effects of that so  
 much needed *Reformation*, to wit, *Mor-*  
 55. *tification*, *Humility*, *Temperance*, *Love*,  
 60. *Patience* and heavenly *Mind*, &c., with

Gal. 15. 22  
23.

all other Graces of the Spirit, becoming the Followers of the Perfect Jesus that most heavenly Man.

The Care and Love of all Mankind are either directed to God or Themselves. Those that love God above all are ever humbling SELF to his Commands, and only love Self in subservience to him that is Lord of all. But those that are declin'd from that Love to God are Lovers of themselves more than God. For Supream Love must center in one of these two. To that inordinate Self-Love the Apostle rightly joyns Proud and High-minded. For no sooner had the Angels declin'd their Love, Duty and Reverence to God, than they inordinately loved and valued themselves; which made them exceed their Station, and aspire above the order of their Creation. This was their Pride, and this sad Defection their Dismal Fall: In who are reserv'd in Chains of Darkness unto the Judgement of the Great Day of God.

2 Tim. 3.  
2. 3.

S. 2. *Id est*, that pernicious Evil which begins this Chapter, did also begin the Misery of Mankind: A most Mischievous Quality; and so common-



only known by its Motions and *sad Effects*,  
 such that every Unmortified Breast carries  
 its Definition in it. However, I will say,  
 in short, *That Pride is an Excess of Self-*  
*Love, joy'd with an undervalue of others,*  
*and a desire of Dominion over them:* The  
 most troublesome thing in the World.  
 There are four things, by which it hath  
 made it self best known to Mankind, the  
 Consequences of which hath brought an  
 equal Misery to its Evil. The first, is  
 An Inordinate pursuit of Knowledge. The  
 second, An ambitious craving and seeking  
 after Power. The third, An Extreme  
 Desire of Personal Respect and Deference.  
 The last Excess is that of Worldly Fur-  
 niture and Ornaments. To the just and  
 true Witnesses of the Eternal God, plac'd  
 in the Souls of all People, I appeal as to  
 the Truth of these things.

§. 3. To the First, 'Tis plain, that an  
 Inordinate Desire of Knowledge introdu-  
 ced Mans Misery, and brought an Uni-  
 versal Laps from the Glory of his Primi-  
 tive Estate. Adam would needs be wi-  
 ser than God had made him. It did not  
 serve his turn to know his Creator, and  
 give him that holy Homage, his Being  
 and Innocency, naturally engaged and ex-

Gen. 2. 19.  
20.

Ch. 3. 5.  
Ch. 3. 24

cited him to ; nor to have an *Under-  
standing above all the Beasts of the Field ;  
the Fowls of the Air, and the Fishes of the  
Sea, joyned with a Power to Rule over  
all the visible Creation of God ; but he  
must be as wise as God too. This unwar-  
rantable Search, and, as Foolish as Un-  
just Ambition made him unworthy of the  
Blessings he received from God. This  
drives him out of Paradise ; and instead  
of being Lord of the whole World, A-  
dam becomes the wretchedest Vaga-  
bound of the Earth.*

§. 4. A Strange Change ! That in-  
stead of being as *Gods*, they should  
fall below the very *Beasts* ; in compari-  
son of whom, even God had made them  
as Gods. The Lamentable Consequence  
of this great *Defection*, has been an Ex-  
change of *Innocency* for *Guilt*, and a *Pa-  
radise* for a *Wilderness*. But which is  
yet much worse ; in this State *Adam*  
and *Eve* had got another *God* than the  
only True and Living *God* : And he  
that had enticed them to all this Mis-  
chief, furnished them with a *Vain Know-  
ledge* and *Pernicious Wisdom* : The Skill  
of *Lyes* and *Equivocations*, *Shifts*, *Evasi-  
ons*, and *Excuses*. They had lost their  
Plain-

Plainness and Sincerity ; and from an Upright Heart, the Image in which God had made Man, He became a Crooked, Twining, Twisting Serpent; the Image of that Unrighteous Spirit, to whose Temptations he yielded up, with his Obedience, his Paradisical Happiness.

§. 5. Nor is this limited to Adam; for all who have Fallen short of the Glory of God, are right-born Sons of his Disobedience. They, like him, have eaten of what they have been forbidden : They have Committed the things they ought not to have done, and left undone the things they ought to have done. They have sinned against that Divine Light of Knowledge, which God has given them: They have grieved his Spirit; and that Dismal Sentence has been executed ; *In the day that thou eatest thereof thou shalt dye.* That is, when thou dost the thing which thou oughtest not to do, thou shalt no more live in my favour, and enjoy the Comforts of the Peace of my Spirit : Which is a dying to all those Innocent and Holy Desires and Affections, which God created man with; and he becomes as one Cold and Benumbed; insensible of the Love of God, of his holy spi-

Rom. 7

Gen. 2. 17

## No Cross, No Crown.

*Spirit, Power and Wisdom; of the Light and Joy of his Countenance, and the Evidence of a good Conscience, and the Co-witnessing and Approbation of Gods holy Spirit.*

§. 6. So that fallen *Adams Knowledge* of God stood no more in a daily Experience of the *Love and Work of God* in his Soul, but in a *Notion* of what he once did know and experience: Which being not the true and living *Wisdom*, that is from above, but a meer *Picture*, it cannot preserve man in purity; but *puffs up, makes people Proud, High-minded and impatient of Contradiction.* This was the state of the *Apostate Jews* before *Christ* came; and has been the Condition of *Apostate Christians* ever since he came: Their Religion standing (some bodily Performances excepted) either in *what they once knew* of the *Work of God* in themselves; and which they have revolted from; or in an *Historical Belief*, and an *Imaginary Conception and Paraphrase* upon the *Experiences and Prophecies* of such holy Men and Women of God, as in all Ages have deserved the *Stile and Character* of his true Children.

§. 7. As such a Knowledge of God cannot be true, so by Experience we find, that it ever brings forth the quite contrary *Fruits* to the true Wisdom. For as that is first Pure, then Peaceable; then Gentle and Easie to be intreated; so the Knowledge of Degenerated and unmortified Men is first *impure*: For it came by the Commission of Evil, and is held in an Evil and Impure Conscience and Heart, that disobey Gods Law, and that daily Do those things which they ought not to do; and for which they stand Condemned before Gods Judgement Seat in the Souls of Men: The Light of whose Presence searches out the most hidden things of *Darkness*, the most secret Thoughts and concealed Inclinations of Ungodly Men. This is the Science falsely so called; and as it is Impure, so tis Unpeaceable, Cross, and hard to be Intreated; Froward, Perverse and Persecring; Jealous that any should be better than they, and hating and abusing those that are.

§. 8. Twas this Pride made Cain a Murderer: Tis a Spiteful Quality, full of Envy and Revenge. What? was not his Religion and Worship as good as his Brothers? He had all the Exterior parts of

Jam. 3. 17

Gen. 4. 8

of Worship; he offered as well as Abel, & the Offering of it self might be as good; But it seems the *Heart* that offered it, was not. So long ago did God regard the *Interior Worship* of the *Soul*. Well! what was the Consequence of this Difference? *Cains Pride* stomach't it: He could not bear to be out-done by his Brother. He grew *Wrathful*, and resolved to Vindicate his *Offering*, by Revenging the Refusal of it upon his *Brothers Life*: And without any regard to *Natural Affection*, or the low and early Condition of Mankind, he *Barbarously dyed his hands in his Brothers Blood*.

S. 9. The Religion of the Apostatiz'd Jews did no better; for, having lost the *Inward Life, Power and Spirit* of the Law, they were *Puft up with that Knowledge* they had; and their pretences to *Abraham, Moses*, and the Promises of God, in that frame, served only to blow them up into an unsufferable *Pride, Arrogancy and Cruelty*. For they could not bare true *Vision*, when it came to visit them, and entertain'd the Messengers of their *Peace*, as if they had been *Wolves and Tygers*.

S. 10. Yet, 'tis remarkable, the false  
Pro-



Prophets, the great Engineers against the true Ones, were ever sure to persecute them as False; and, by their Interest with Earthly Princes, or the poor seduced Multitude, made them the Instruments of their Malice. Thus 'twas that one holy Prophet was Torn asunder, another Stoned to Death, &c. So Proud and Obstinate is false knowledge, and the Aspirers after it! Which made holy Stephen cry out; O ye Stiff-necked and uncircumcised in Heart and Ear! ye resist the holy Ghost, as did your Fathers, so do ye.

Act. 7. 51.

§. 11. The true Knowledge came with the Joy of Angels, singing Peace to the Earth, and good-will towards men: The False Knowledge entertain'd the Message with Calumnies: Christ must needs be an Impostor; and that must prove him so, to wit, his Power of working Miracles, which was that which proved the Contrary. They stoned him, and frequently sought to kill him: which at last they wickedly accomplish. But what was their Motive to it? Why, he cried out against their Hypocrisie, their Broad Philacteries; the Honour they sought of men. To be short, they give the reason themselves in these Words; If we take

Luk. 2. 14

take



Mat. 21.

*take not some Course with him the People will follow him: That is, he will take away our Credit with the People; they will Adhere to him and desert us; and so we shall loose our Power and Reputation with the Multitude.*

§. 12. And, the Truth is, he came to Level their Honour, to overthrow their Rabbiships, and, by his Grace, to bring the People to that Inward Knowledge of God, which they, by Transgression, were departed from; that so they might see the Deceitfulness of their Blind Guides, who by their vain Traditions, had made void the Righteousness of the Law; and who were so far from being the true Doctors and lively Expounders of it, that in Reality they were the Children of the Devil, who was a proud Lye and cruel Murderer from the beginning.

Mat. 23.

§. 13. Their Pride in false Knowledge having made them incapable of receiving the simplicity of the Gospel, Christ thanks his Father, that he had hid the Mysteries of it from the wise and prudent, and revealed them to Babes. It was this false Wisdom swell'd the minds of the Athenians to that Degree, that they despised

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the preaching of the Apostle Paul, as a vain and foolish thing. But that Apostle, who, of all the rest, had an Education in the Learning of those times, bitterly reflects on that Wisdom so much valued by Jews and Greeks; Where (says he) is the Wise? Where is the Scribe? Where is the Disputer of this World? Hath not God made Foolishness the Wisdom of this World? And he gives a good Reason for it, That no Flesh should Glory in his presence. Which is to say, God will stain the pride of man in false Knowledge, that he should have nothing on this occasion to be proud of: It should be owing only to the Revelation of the Spirit of God. The Apostle goes further, and affirms, That the World by Wisdom knew not God. That is, It was so far from an Help, that, as men use it, it was an Hindrance to the true Knowledge of God. And in his first Epistle to his beloved Timothy he Concludes thus: O Timothy! Keep that which is Committed to thy Trust, avoiding prophane and vain Babblings and oppositions of Science falsely so called. This was the sence of Apostolical times; when the Divine Grace gave the true Knowledge

1 Cor. i.  
29.29.

Ibid. v. 21

1 Tim. 6.  
20.

ledge of God, and was the *Guide* of Christians.

§. 14. Well! But what has been the success of those *Ages*, that followed the *Apostolical*? Any whit better than that of the *Jewish* times? Not one Jot. They have exceeded them; as with their pretences to greater *Knowledge*, so in their Degeneracy from the true *Christian Life*: For though they had a more Excellent pattern than the *Jews*, to whom he spoke by *Moses* his Servant, he speaking to them by his *beloved Son*, the express Image of his own Substance, the perfection of all Meekness and Humility, and though they seemed addicted to nothing more than an *Adoration* of his Name, and a *Veneration* to the Memory of his blessed Disciples & Apostles; yet so great was their *Defection* from the inward Power and Life of *Christianity* in the Soul, that their respect was little more than *Formal* and *Ceremonious*. For notwithstanding they, like the *Jews*, were mighty Zealous in garnishing their *Sepulchres*, and Curious in Carving of their *Images*; not only keeping with any pretence what might be the *Relicks* of their Persons, but recommending a thou-

thousand things as *Relicks*, which are purely *Fabulous*, and very often *Ridiculous*, and to be sure altogether *Unchristian*: Yet as to the great and weighty things of the Christian Law, viz. Love, Meekness, & Self-denial they were degenerated: They grew High-minded, Proud Roasters, without natural Affection, Curious, and Controversial; ever perplexing the Church with doubtful and dubious Questions; filling the People with Disputations, Strife and Wrangling, drawing them into Parties, till at last they fell to Blood: As if they had been the worse for being once Christians.

O the Miserable State of these pretended Christians! that instead of Christs, and his Apostles Doctrine of Loving Enemies, and Blessing them that Curse them, they should teach the People, under the Notion of Christian Zeal, most inhumanly to butcher one another; and instead of suffering their own Blood to be shed for the Testimony of Jesus, they should shed the Blood of the Witnesses of Jesus for Hereticks. Thus that subtle Serpent, or Crafty, Evil Spirit, that tempted Adam out of his Innocency, and the Jews from the Law of God, has beguil'd the Christians

*stians, by Lying Vanities, to depart from the Christian Law of Holiness, and so they are become Slaves to him: For he rules in the hearts of all the Children of Disobedience.*

§. 15. And it is observable, that as *Pride* (which is ever followed by *Superstition* and *Obstinacy*) put *Adam* upon seeking an *Higher Station* than God placed him in; and as the *Jews* out of the same *Pride*, to out-do their *Pattern* given them of God by *Moses* upon the *Mount*, set their *Post* by Gods *Post*, and taught for *Doctrines* their own *Traditions*, in so much that those that refused Conformity to them, ran the hazard of *Crucifix*, *Crucify*: So the *nominal Christians*, from the same *Sin of Pride*, with great *Superstition* and *Arrogance*, have introduced instead of a *Spiritual Worship* and *Discipline*, that which is evidently *Ceremonious* and *Worldly*; with such *Innovations* and *Traditions* of men, as are the fruit of the *Wisdom* that is from below: Witness their *Numerous* and *Perplex* *Councils* and *Creeeds*, with *Conform* or *Burn*, at the end of them.

§. 16. And as this unwarrantable *Pride* set them first at work to pervert the

the *Spirituality* of the *Christian Cult*, making it rather to resemble the *shadowy Religion* of the *Jews*, and the *Gawdy Worship* of the *Egyptians*, than the great Plainness and Simplicity of the *Christian Institution*, which is neither to resemble that of the *Mountain*, nor the other of *Jerusalem*; so has the same *Pride* and *Arrogancy* spur'd them on, by all imaginable *Cruelties*, to maintain this great *Diana* of *Theirs*. No meek *Supplications*, nor *humble Remonstrances* of those that keep close to *Primitive Purity* in *Worship* and *Doctrine*, could prevail with these *Nominal Christians* to dispense with the *Imposition* of their *Un-Apostolical Traditions*. But as the *Ministers* and *Bishops* of these degenerate *Christians* left their painful *Visitacion* and *Care* over *Christs Flock*, and grew *Ambitious*, *Covetous* and *Luxurious*, resembling rather *Worldly Potentates* than the humble-spirited and mortified *Followers* of the blessed *Jesus*; so almost every *History* tells us, with what *Pride* and *Cruelty*, *Blood* and *Butchery*, and that with unusual and exquisit *Tortures*, they have persecuted the holy *Members* of *Christ* out of the *World*; and that upon



on such *Anathemae's*, that, as far as they could, they have disappointed them of the *Blessings* of Heaven too. These true *Christians* call *Martyrs*, but the *Clergy*, like the persecuting *Jews*, have called them *Blasphemers & Hereticks*: In which they have fulfilled the Prophecy of our Lord Jesus Christ, who did not say, that they should think they do the *Gods* good service to kill the *Christians*, his dear Followers, (which might refer to the *Persecutions* of the *Idolatrous Gentiles*) but that they should think they do *God* good Service to kill them: Which shews, that they should be such as professedly own'd the true *God*, as the *Apostate Christians* have all along pretended to do. So that They must be those *Wolves*, that the *Apostle* foretold should arise out of themselves, and worry the *Flock* of *Christ*, after the great *Falling away* should commence, that was foretold by him, and made necessary, in order to the *preeding* of the *Faithful*, and the *Revelation* of the great *Mystery* of *Iniquity*.

I shall conclude this Head with this Assertion, That it is too undeniable a Truth, where the *Clergy* has been most in Power and Authority, and has had the  
grea-



greatest influence upon Princes and States, there has been most Confusions, Wrangles, Bloodshed, Sequestrations, Imprisonments and Exiles: To the justifying of which, I call the Testimony of the Records of all times. How it is in our own Age, I leave to the Experience of the Living: Yet there is one Demonstration that can hardly fail us: The People are not *Converted*, but *Debauched*, to a Degree, that time will not allow as an Example. The Worship of Christendom is Visible, *Cerimonious* and *Gawdy*: The Clergy Ambitious of worldly Preferments, under the pretence of *Spiritual Promotions*; making the *Earthly Revenues* of *Churchmen* much the reason of their *Function*; being almost ever sure to leave the present smaller Incumbance, to sollicite and obtain *Benefices* of larger *Title and Income*. So that with their *Pride* and *Avarice*, which good old *Peter* forswould be their *Snares*, they have drawn after them *Ignorance*, *Misery* and *Irreligion* upon Christendom.

§. 17. The Way of Recovery from this miserable Defection, is to come to a *Saving Knowledge* of Religion, that is, an *Experience* of the *Divine Work* of God in

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Tit. 2. 11.  
12.

*the Soul*: To obtain which, be diligent to obey the *Grace* that appears in thy own Soul, O man! *that brings Salvation*: It turns thee out of the *broad Way* into the *narrow Way*; from thy Lusts to thy Duty, from sin to holiness, from Satan to God. Thou must see and abhor *self*, thou must Watch and thou must Pray, and thou must Fast: Thou must not look at thy Tempter, but at thy Preserver; avoid ill Company, retire to thy Solitudes, and be a chaste Pilgrim in this evil World: And thus thou wilt arrive at the *Knowledge of God and Christ*, that brings *Eternal Life* to the Soul: A well-grounded *Assurance* from what a man feels and knows within himself: Such shall not be moved with evil Tidings.

## C H A P. VIII.

- § 1. Pride craves Power as well as Knowledge.  
 § 2. The case of Korah, &c. a Proof. § 3. Aboloms Ambition confirms it. § 4. Nebuchadnezzars does the like. § 5. The History of Pisistrates, Alexander, Caesar, &c. shews the same thing. § 6. The Turks are a lively Proof who have shed much Blood to gratifie Pride for power. § 7. The last ten years in Christendom

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exceed in Proof of this. § 8. Ambition, rests not in Courts, it finds room in private Breasts too, and spoils Families and Societies. § 9. Their Peace is great, that limit their Desires by Gods Grace, and, having Power, use it to the good of others.

§. 1. **B**UT let us see the next most Common, Eminent and Mischievous Effect of this Evil. Pride does extremely crave Power, than which, not one thing has proved more Troublesome and Destructive to Mankind. I need not labour my self much in Evidence of this, since most of the Wars of Nations, Depopulation of Kingdoms, Ruin of Cities, with the Slavery and Misery that have follow'd, both our own Experience and Unquestionable Histories, acquaint us to have been the Effect of Ambition, which is the Lust of Pride after Power.

§. 2. How specious soever might be the pretences of Korah, Dathan and Abiram against Moses, 'twas their Emulation of his mighty Power in the Camp of Israel, that put them upon Conspiracies and Mutinies. They long'd for his Authority, and their not having it was his Crime: For they had a mind to be the Heads and Leaders of the People.

The

The Consequence of which was a remarkable Destruction to Themselves, and all their unhappy Accomplices.

2Sam. 15.

§. 3. *Absolom* too was for the People's Rights, against the Tyranny of his Father and his King; at least, with this pretence, he palliated his Ambition: But his Rebellion shewed he was *Impatient* for Power, and that he resolved to Sacrifice his Duty as a Son and Subject to the Importunities of his *Restless Pride*, which brought a *Miserable Death* to himself, and an *Extraordinary Slaughter* upon his Army.

Dan. 3.

§. 4. *Nebuchadnezzar* is a lively Instance of the Excessive Lust of Pride for Power. His Successes & Empire were too Heady for him: So much too strong for his Understanding, that he forgot he did not make himself, or that his Power had a Superior. He makes an Image, and all must Bow to it, or be burnt. And when *Shadrach, Meshach* and *Abednego* refused to comply, Who (says he) is that God, that shall deliver you out of my hands? And notwithstanding the Convictions he had upon him at the Constancy of those his Excellent men, and *Daniel's Interpretation* of his Dreams, it was not long before

fore the *Pride* of his *Power* had fill'd his Heart and then his Mouth, with this Haughty Question, *Is not this great Babylon that I have built for the House of the Kingdom, by the might of my Power, and for the Honour of my Majesty?* But we are told, that while the Words were in his Mouth, *A Voice from Heaven Rebuk'd the Pride of his Spirit, and he was driven from the Society of men, to graze among the Beasts of the Field.*

Ch. 4. 30.

§ 5. If we look into the Histories of the World, we shall find many Instances to prove the Mischief of this *Lust of Pride*. I will mention a few of them for their sakes, who have either not read or considered them.

Solon made *Athens* free by his Excellent Constitution of Laws: But the Ambition of *Pisistrates* began the Ruin of it before his Eyes. Alexander not contented with his own Kingdom, invades others, and filled with Spoil and Slaughter those Countries he subdued. And it was not ill said of him, who, when Alexander accused him of Piracy, told him to his face, *That Alexander was the greatest Pirate in the World.* It was the same Ambition that made *Cassius* turn Tray-

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Traytor to his *Masters*, and with their own *Army*, put into his hand for their Service, subdue them to his Yoke, and usurp the *Government*; which ended in the *Expulsion* of *Freedom* and *Virtue* together in that *Common-wealth*. For *Goodness* quickly grew to be *Faction* in *Rome*; and that *Sobriety* and *Wisdom* which ever rendered her *Senators Venerable*, became *dangerous* to their *Safety*: Infomuch that his *Successors* hardly left one they did not *Kill* or *Banish*; unless such as turned to be *Flatterers* of their *Unjust Acquisition*, and the *Imitators* of their *Debaucht Manners*.

§. 6. The *Turks* are a great *Proof* to the point in hand, who, to extend their *Dominion*, have been the cause of shedding much *Blood*, and laying many *state-ly Countries* *Waste*. And yet they are to be outdone by *Apostate Christians*; whose *Practice* is therefore more *condemnable*, because they have been better taught: They have had a *Master* of another *Doctrine* and *Example*. 'Tis true, they call him *Lord* still, but they let their *Ambition* *Reign*: They love *Power* more then one another; and to get it, *Kill* one another; though charged

by

by him, *Not to strive, but to love and serve one another.* And which adds to the *Tragedy*, all *Natural Affection* is sacrificed to the *Fury* of this *Lust*: And therefore are *Stories* so often stained with the *Murder* of *Parents, Children, Uncles, Nephews, Masters, &c.*

§. 7. If we look abroad into remoter parts of the *World*, we shall rarely hear of *Wars*, but in *Christendom* of *Peace*. A very *Trifle* is too often made a ground of *Quarrel* here: Nor can any *League* be so *Sacred* or *Inviolable* that *Arms* shall not be used to evade and dissolve it to *Increase Dominion*. No matter who, nor how many are *Slain*, made *Widows* and *Orphans*, or loose their *Estate* and *Livelihoods*; What *Countries* are *ruined*, What *Towns* and *Cities* *Spoil'd*; if by all these things the *Ambitious* can but arrive at their *Ends*? To go no further back than *Sixty Years*, that little period of time will furnish us with many *Wars* begun upon *Ill Grounds*, and ended in great *Desolation*. Nay the last *Twelve Years* of our own time make as pregnant a *Demonstration* as we can furnish our selves with from the *Records* of any *Age*. 'Tis too tedious, nor is it my business

Mat. 18.  
v. 1. to 6.  
Mar 9. 33  
to 37.



liness to be particular: It has been often well observed by others, and is the most known to all: but as the French, Spanish, German, English & Dutch Wars?

§. 8. But Ambition does not only dwell in Courts and Senates: It is too natural to every private Breast to strain for Power. We daily see how much men labour their utmost Wit and Industry to be Great, to get Higher Places, or greater Titles than they have, that they may look Bigger, and be more acknowledged; take Place of their former Equals, and so Equal those that were once their Superiors: Compel Friends, and be Revenged on Enemies. This makes Christianity so little lov'd of Worldly men, Its Kingdom is not of this world. And though they may speak it fair, it is the World they love: That without Uncharitableness we may truly say, People profess Christianity, but they follow the World. They are not for seeking the Kingdom of Heaven first, and the Righteousness thereof, and to trust God with the rest; but for securing to themselves the Wealth and Glory of this World, and adjourning the care of Salvation to a Sick-bed, and

and the Extreame Moments of Life; if yet they believe a Life to come.

S. 9. To conclude this Head; Great is their Pence, who know a limit to their Ambitious Minds, that have learnt to be contented with the Appointments and Bounds of Providence: That are not careful to be Great, but being Great, are Humble and do good. Such keep their Wits with the Consciences, and with an Even Mind, can at all times, measure the uneven World, rest fixt in the midst of all its Incertainties, and as becomes those who have an Interest in a better, in the good Time and Will of God, chearfully leave this; when the Ambitious, Conscious of their evil Practices, and weighed down to their Graves with Guilt, must go to a Tribunal, that they can neither Awe nor Bribe.

CHAP.

## CHAP. IX.

§. 1. The third Evil Effect of pride, is, Love of Honour and Respect. Too many are guilty of it. §. 2. It had like to have cost Mordecai dear. Great Mischief has befallen Nations on this account. §. 3. The World is out in the business of true Honour, as well as in that of true Science. §. 4. Reasons why the Author and the rest of the People he walks with, use not these Fashions, §. 5. The first is, the sense they had in the hour of their Conviction of the Unsuitableness of them to the Christian Spirit and Practice, and that the Root they came from was Pride and Self-Love. §. 6. Reproach could not move them from that sense and practice accordingly. §. 7. They do it not to make Sects, or for Distinction. §. 8. Nor yet to countenance Formality, but passively let drop vain Customs; and so, Negative to Forms. §. 9. Their behaviour are Test upon the World. §. 10. And this Cross to the World a Test upon them. §. 11. The second Reason against them is their Emptiness. §. 12. Honour in Scripture is not so taken as it is in the World. Tis used for Obedience. §. 13. It is used for Preferment. §. 14. A digression about Polly in a Scripture sense. §. 15. Honour is used for Reputation. §. 16. Honour is also attributed to Functions and Capacities, by way of esteem. §. 17. Honour is taken for Help and Countenance of Inferiours. §. 18. Honour is used for Service and Esteem to all states and capacities: Honour all men. §. 19. Yet there is a Limitation in a sense to the Righteous by the

-Psal-

Psalmist ; To Honour the Godly and Contemn the Wicked. §. 20. Little of this Honour found in the Worlds Fashions. §. 21. The third Reason against them is, they mock and cheat people of the Honour due to them. §. 22. The Author and his Friends are for True Honour. §. 23. The fourth reason is, that if the Fashions carried true honour in them, the Debaucht could honour men, which can't be. §. 24. The fifth Reason is, That then men of Spite, Hypocrite and Revenge could pay Honour, which is impossible. §. 25. The sixth Reason is drawn from the Antiquity of true Honour. §. 26. The seventh Reason is from the Rise of this vain Honour, and the Teachers of it, wherein the Clown, upon a Comparison, exceeds the Courtier for a man of Breeding. §. 27. The 8th Reason against these Honours is, That they may be had for Money, which true Honour can't be. §. 28. The 9th, and last Reason is, Because the Holy Scripture expressly forbids them to true Christians. §. 29. As in the case of Mordecai. §. 30. A Passage between a Bishop and the Author in this matter. §. 31. Likewise the case of Elihu in Job. §. 32. Also the Doctrine of Christ to His Disciples. §. 33. Paul against conforming to the Worlds Fashions. §. 34. Peter, against Fashioning our selves according to the Worlds Lusts. §. 35. James against Respect to Persons. §. 36. Yet Christians are civil and mannerly in a right way. §. 37. But unlike the world, in the Nature of it, and Motives to it. §. 38. Testimonies in favour of our Dissent and Practice.

§. 1. **T**HE Third Evil Effect of *Pride* is, An Excessive Desire of Personal Honour and Respect.

*Pride* therefore loves Power, that she might have *Homage*, and that every one may give her *Honour*; and such as are wanting in that, expose themselves to her *Anger* and *Revenge*. And as *Pride*, so this *Evil Effect* is more or less diffused through Corrupt Mankind; and has been the occasion of great *Animosity* and *Mischief* in the World.

§. 2. We have a pregnant *Instance* in holy Writ, what Malice and Revenge the *Stomach* of *Proud Man* is capable of, when not gratified in this particular. It had almost cost *Mordecai* his Neck, and the whole People of the *Jews* their Lives, because he would not Bow himself to *Haman*, who was a great *Favorite* to King *Ahasuerus*. And the Practice of the World, even in our own Age, will tell us, That not striking a Flag or Sail; and not saluting certain Ports or *Garrisons*; yea, less things have given Rise to mighty Wars between States and Kingdoms; to the expence of much *Treasure*, but more *Blood*. The like has followed about the Precedency of Princes, and

and their Ambassadors. Also the Em-  
 oy, Quarrels and Mischiefs that have hap-  
 pened among private persons, upon con-  
 ceit of not being respected to their De-  
 gree or Quality among men, with Hat,  
 Kne, or Title. To be sure Duels and  
 Murders not a few. I was once my self  
 in France \* set upon about eleven at  
 night, as I was walking to my Lodging, by  
 a Person that way laid me, with his Na-  
 ked Sword in his hand, who demanded  
 satisfaction of me for taking no notice of him  
 at a time when he civilly saluted me with his  
 Hat; though the truth was, I saw him  
 not when he did it. I will suppose he  
 had kill'd me, for he made several Passes  
 at me, or I in my Defence had killed  
 him, when I disarm'd him (as the Earl  
 of Crawford's Servant saw that was by)  
 I ask any man of Understanding and  
 Conscience, if the whole Ceremony were  
 worth the Life of one man, considering the  
 Dignity of the Nature, and the Importance  
 of the Life of man, both with respect  
 to God his Creator, Himself, and the  
 Benefit of Civil Society?

\* Which  
 was be-  
 fore I pro-  
 fessed the  
 Commu-  
 nion I am  
 now of.

§. 3. But the truth is, the World  
 under its Degeneracy from God, is as  
 much out of the way as to True Honour  
 and

and *Respect*, as in other things; for meer *Shews* (and those *Vain* ones too) are much of the *Honour* and *Respect* that are exprest in the world: That a man may say concerning them; as the Apostle speaks of *Science*, that is; *They are Honours and Respects, falsely so called*; having nothing of the nature of true *Honour* and *Respect* in them; But as *Degenerate men*, loving to be *honoured*, first devised them, so *Pride* only loves and seeks them, and is *affronted* and *angry* for want of them. Did men know a true

John 5.

Christian state, and the *Honour* that comes from above, which *Jesus* teaches, they would not covet these very *Vanities*, much less insist upon them.

12. 1. 16. 11.

8. 1. 4. 1. 1. 1.

11. 2. 7. 10. 1. 1.

§. 4. And here give me leave to set down the *Reasons* more particular, why I and the People with whom I walk in Religious Society, have declined, as *Vain* and *Foolish*, several *Worldly Customs* and *Fashions* of *Respect*, much in request at this time a day: And I beseech thee, *Reader*, to lay aside all prejudice and Scorn, and with the *Meekness* and *Enquiry* of a Sober and Discreet Mind read and weigh what may be here alledged in our Defence: And if we are mistaken

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J. 1. 1.



ken, rather *Pity* and *Inform*, than *Despise* and *Abuse* our Simplicity.

§. 3. The *First* and most *Pressing* *Motive* upon our Spirits, to decline the Practice of these Present Customs of *pulling off the hat, Bowing the Body or Knee*, and giving People *Gaudy Titles and Epithetes* in our *Salutations and Addresses*, was *That Saviour*, *Sight and Sense*, that God, by his *Light and Spirit*, has given us of the *Christian World's Apostacy from God*, and the *Cause and Effects* of that *Great and lamentable Defection*. In the *Discovery* of which, the *Sense* of our own *State* came first before us, and we were made to *see him who we had pierced*, and to *Mourn* for it. A *Day of Illumination* overtook us, and we fainted to that *pleasure & Delight* we once loved. Now our *Works* went before hand to *Judgment*, and a *Thorough-Search* was made, and the words of the *Prophet* became well understood by us; *Who shall abide the Day of his Coming? And who shall stand when he appears? He will sit as Refiners Fire, and as Fullers Sope*: And as the *Apostle* said, *If the Righteous scarcely be saved, where shall the Ungodly & the Sinner appear?* wherefore says the *Apostle*

Paul

Mal. 3. 2

1 Pet. 4. 18

2 Cor. 5. 11

*Paul, knowing the Terrors of the Lord, we perswade men: What to do? To come out of the Nature, Spirit, Lusts and Customs of this Wicked World: Remembring, that as Jesus has said, for every Idle word that man speaketh he shall give an Account in the day of Judgment.*

Mat. 12.  
36.

Jer. 30. 6

*This concern of Mind and Dejection of Spirit was visible to our Neighbours; and we are not ashamed to own that the Terrors of the Lord took such hold upon us, because we had long under a Profession of Religion, grieved Gods holy Spirit, that reproved us in secret for our Disobedience; that as we abhorred to think of continuing in our old Sins, so we feared to use Lawful things, lest we should use them unlawfully. The words of the Prophet were fulfilled on us; Wherefore do I see every man with his hands on his Loyns as a Woman in Travail? many a Pang and Throw have we had; Our Heaven seemed to melt away, and our Earth to be removed out of its place; and were like men, as the Apostle said, Upon whom the Ends of the World were come. God, he knows it was so. In this day, the Brightness of his Coming to our Souls discovered, and the Breath of his Mouth destroyed every Plant he had not Planted*

in

in us. He was a *swift Witness* against every evil Thought, and every unfruitful Work; and blessed be his Name, we were not offended in him, or at his Righteous Judgments. Now it was, that a *Grand Inquest* came upon our whole Life: Every Word, Thought and Deed was brought to Judgment; the Root examin'd and its Tendency consider'd. The Lust of the Eye, the Lust of the Flesh, Joh. 21 and the Pride of Life were opened to our view; the *Mystery of Iniquity* in us: And by knowing the *Evil Leaven*, and its divers *Evil Effects* in our selves; how it had wrought, and what it had done; we came to have a *sense* and *knowledge* of the *States* of others: And what we could not, nay, we dare not let live and continue in our selves (as being manifested to us to proceed from an *Evil Principle* in the time of man's Degeneracy) we could not comply with in others. Now, this I say, and that in the Fear and presence of the All-seeing Just God, the present *Honours* and *Respect* of the World, among other things, became *Burdensom* to us: We saw they had no being in *Paradise* that they grew in the *Night time*, and came from an *Ill Root*; and that they only de-  
light,

lighted a *Vain and Ill Mind*, and that much *Pride and Folly* were in them.

§. 6. And though we easily foresaw the *Storms of Reproach* that would fall upon us, for our refusing to praise them; yet we were so far from being shaken in our *Judgment*, that it abundantly confirmed our sense of them. For so exalted a thing is *Man*, and so loving of *Honour* and *Respect* even from his *Fellow Creatures*, that so soon as in *Tenderness of Conscience* towards God, we could not perform them, as formerly, he became more concern'd than for all the rest of our *Differences*, however *material to Salvation*. So that let the *Honour of God* and our own *Salvation* do as it will, it was greater *Heresie and Blasphemy* to refuse him the *Homage* of the *H A T*, and his usual *Titles of Honour*; to deny to pledge his *Healths*, or play with him at *Cards and Dice*, than any other principle we maintained; for being less in his view, it seemed not so much in his way.

§. 7. And though it be frequently objected, That we seek to set up outward forms of *Preciseness*; and that it is but as a *green Ribbon, the Badge of the Party*, the better to be known. I do declare in the

at Fear of Almighty God, that these are  
 but the *Imaginations* and vain *Constructi-*  
 on of Unfensible men, that have not had  
 that sense, which the Lord hath given  
 us, of what arises from the *Right* and  
 in the *Wrong* Root in Man: And when such  
 Censures of our Simplicity shall be in-  
 wardly touch't and awakened, by the  
 mighty Power of God, and see things as  
 they are in their proper *Natures* and *Seeds*,  
 they will then know their own *Burden*,  
 and easily acquit us without the Imputa-  
 tion of *Folly* or *Hypocrisie* herein.

§. 8. To say, That we strain at small  
 things, which becomes not People of so fair  
 pretensions to *Liberty* and *Freedom of Spirit*.  
 Answer with Meekness, Truth and So-  
 briety; First, nothing is small that God  
 makes matter of *Conscience* to do, or  
 leave undone. Next, As *inconsiderable*  
 as they are made by those that object  
 upon us, they are much set by; so great-  
 ly, as for our not giving them, to be Bea-  
 ten, Imprisoned, refused Justice upon Ap-  
 plication to Courts of Justice, &c. To  
 say nothing of the *Derision* and *Reproach*  
 that have been frequently flung at us on  
 this Account. So that if we had wan-  
 ted a *Proof* of the Truth of our Inward

Be-

Belief and Judgement, the very *Practise* of them that opposed it, would have abundantly confirmed us. But let it suffice to us, That *Wisdom is justified of her Children*: We only passively let fall the *Practise* of what we are taught to believe is *Vain* and *Unchristian*: In which we are *Negative to Forms*: For we leave off, we don't set up *Forms*.

§. 9. The World is so set upon the *Ceremonious part* and *Outside* of things, that it has well becomed the *Wisdom of God* in all Ages, to bring forth his *Dispensations* with very different *Appearances* to their settled *Customs*; thereby *contradicting* humane *Inventions*, and *proving* the *Integrity* of his *Confessors*. Nay it is a *Test* upon the World: It tryes what *Patience*, *Kindness*, *Serenity* and *Moderation* they have: If the *rough* and *homely Outside* of *Truth* stumble not their *Minds* from the *reception* of it; (whose *Beauty* is within) it makes a great *Discovery* upon them. For he which *refuses* a *precious Jewel*, because it is presented in a *plain Box*, will never Esteem it to its *Value*, nor set his *Heart* upon keeping it: Therefore I call it a *Test*, because it shows where the *Hearts* and



Affections of People stick, after all their great Pretences to more Excellent things.

S. 10. It is also a mighty Tryal upon Gods People, in that they are put upon the Discovery of their Contradiction to the Customs generally received and esteemed in the World; which exposes them to the Wonder, Scorn, and Abuse of the Multitude. But there is an Hidden Treasure in it: It inures us to Reproach, it learns us to despise the false Reputation of the World, and silently to undergo the Contradiction and Scorn of its Votaries, and finally with a Christian Meekness and Patience to overcome their Injuries and Reproaches. Add to this; It weans thee off thy Familiars; for by being slighted of them as a Ninnce, a Fool, a Frantick, &c. Thou art delivered from a greater Temptation, and that is, The Power and Influence of their vain Conversation. And last of all, it lifts thee of the Company of the Blessed, Mocked, Persecuted Jesus: To fight under his Banner against the World, the Flesh and the Devil: That after having faithfully suffered with him in a state of Humiliation, thou mayest reign with him

in



in a state of *Glorification*. Who glorifies his Poor, Despised, Constant Followers with the Glory he had with his Father before the World began. This was the first Reason of our declining to practice the before-mentioned *Honours*, *Respects*, &c.

§. 11. The Second Reason, Why we decline and refuse the present use of these Customs in our Addresses and Salutations, is from the consideration of their very *Emptiness* and *Vanity*: That there is nothing of true Honour and Respect in them, supposing them not to be Evil. And as Religion and Worship are degenerated into Form and Ceremony (& they not according to Primitive Practice neither) so is Honour and Respect too; there being little of that in the World, as well as of the other; and to be sure, in these Customs, none that is justifiable by Scripture or Reason.

§. 12. In Scripture we find the word *Honour*, often and diversly used. First, For Obedience: As when God saith, They that Honour me, that is, that keep my Commandments, Honour the King, that is, Obey the King. Honour thy Father and thy Mother; that is (saith the Apostle

1 Sam. 2.  
30.

Exod. 20.  
12.

but

to

to the *Ephesians*) Obey thy Father and thy <sup>Eph. 6.1.</sup> Mother in the Lord, for that is right: Take heed to their Precepts and Advice; presupposing always, that Rulers & Parents command Lawful things, else they dishonour themselves to injoyn Unlawful things; and Subjects and Children dishonour their Superiors and Parents in complying with their Unrighteous Commands. Also Christ uses this Word so, when he <sup>Joh. 8.49.</sup> says, *I have not a Devil, but I Honour my Father, and ye Dishonour me*: That is, I do my Fathers Will in what I do, but you will not hear me; you reject my Counsel, and will not Obey my Voice. 'Twas not refusing Hat and Knee, nor empty Titles: No, 'twas Disobedience; Resisting him that God had sent, and not believing in him. This was the Dishonour he taxed them with; using him as an Impostor, that God had ordained for the Salvation of the World. And of these Dishonourers there are but too many at this day. Christ has a Saying to the same effect; *That all men should Honour the Son, even as they Honour the Father; and he that Honoureth not the Son, Honoureth not the Father, which hath sent him.* That is, they that hearken not to Christ, and

and do not *Worship* and *Obey* him, they do not *Hear, Worship, nor Obey God*. As they pretended to believe in God, so they were to have believed in him; he told them so. This is *Pregnantly* manifested in the case of the *Centurion*, whose Faith was so much commended by Christ, where giving Jesus an account of his *Honourable Station*, he tells him, *He had Soldiers under his Authority, and when he said to one, Go, he went; to another, Come, he came; and to a third, Do this, he did it.* In This it was he placed the *Honour* of his Capacity, and the *Respect* of his Soldiers, and not in *Hats and Legs*: Nor are such Customs yet in use amongst Soldiers, being *Effeminate* and unworthy of *Masculine Gravity*.

§. 13. In the next place, *Honour* is used for *Preferment to Trust and Eminent Employments*. So the *Psalmist* speaking to God; *For thou hast Crown'd him with*  
*Glory and Honour*: Again; *Honour*  
*and Majesty hast thou laid on him*: That is, God had given Christ *Power over all his Enemies*, and exalted him to great *Dominion*. Thus the *Wise Man* intimates, when he says, *The fear of the Lord is the Instruction of Wisdom, and before*

Psa. 8.5.

Psa. 21.5.

Prov. 1.23

for Honour is *Humility*: That is, before Advancement or preferment, is *Humility*. Further, he has this saying; *As Snow in Summer, and as Rain in Harvest*, Ch. 26. 1. So Honour is not seemly for a Fool: That is, A Fool is not Capable of the Dignity of Trust, Employment or Preferment; they require *Virtue, Wisdom, Integrity, Diligence*, of which Fools are unfurnisht. And yet if the *Respects and Titles* in Use amongst us, are to go for Marks of Honour, *Salomon's Proverb* will take Place, and doubtless doth upon the practice of this Age that yields so much of that Honour to a great many of *Salomon's Fools*; who are not only *silly Men*, but *Wicked* too such as refuse *Instruction* and hate the fear of the Lord which only maketh one of his *Wise Men*.

§ 14. And as *Virtue and Wisdom* are the same, so *Folly and Wickedness*. Thus *Gen. 34. 7* *Shechem's Ravishment of Dinah, Jacobs Daughter*, is called: So is the *Rebellion* *Josh. 7. 14* and *Wickedness of the Israelites in Joshua*. The *Psalmist* expresses it thus; *My Foolsness stink, because of my Foolishness; that is, his Sin*. And, *The Lord will speak* *Psa. 85. 3* *peace to his Saints, that they turn not again to Folly; that is, to Evil. His own Inqui-*

Prov. 5:

22. 23.

Mark 7. 21  
22.

ties (says Solomon) shall take the Wicked himself, and he shall be holden with the Cords of his Sins: He shall dye without Instruction, and in the greatness of his Folly he shall go astray. Christ puts Foolishness with Blasphemy, Pride, Thefts, Murders, Adulteries, Wickedness, &c. I was the more willing to add these Passages, to shew the Difference that there is between the Mind of the holy Ghost, and the Notion that those Ages had of Fools that deserve not Honour, and that which is generally meant by Fools and Folly in our own Time; that we may the better understand the Disproportion there is between Honour, as then understood by the holy Ghost, and those that were led thereby, and the Apprehension of it, and Practice of these later Ages of professed Christians.

§. 15. But Honour is also taken for Reputation, and it is so understood with us. *A Gracious Woman* (says Solomon) retaineth Honour: That is, she keeps her Credit; and by her *Kindne* maintains her Reputation of Sobriety and Chastity. In another place; *It is an Honour for a man to cease from strife*: That is, It makes for his Reputation, as a wise and good

good man. Christ uses the word thus; where he says, *A Prophet is not without Honour, save in his own Country: That is, he has Credit, and is valued, save at Home.* The Apostle to the *Thessalonians* has a saying to that effect: *That every one of you should know, how to possess his Vessel in Sanctification and Honour; that is, Chastity and Sobriety.* In all which, nothing of the *Fashions* by us declined is otherwise concerned, than to be totally excluded.

Mat 13:59

1 Th. 4:7.

1 Tim. 5:17

§. 16. There is yet another use of the word [*Honour*] in Scripture, and that is to *Functions* and *Capacities*: As *An Elder is worthy of double Honour*: That is, he deserves double *Esteem, Love, and Respect*, being *Holy, Merciful, Temperate, Peaceable, Humble, &c.* Especially one that labours in *Word and Doctrine*. So Paul recommends *Timothy* to the *Philippians*; *Receive him therefore in the Lord with all Gladness, and hold such in Reputation*: As if he had said, Let them be valued and regarded by you in what they say and teach. Which is the truest and most natural and convincing way of testifying *Respect* to a man of God; as Christ said to his Disciples, *If you love me, ye*

will



will keep my Sayings, Further, the Apostles bid us, To Honour Widows indeed; that is, such Women as are of Chaste Life and Exemplary Virtue, are Honourable. Marriage is Honourable too, with this Proviso, That the Bed be undefiled: So that the Honour of Marriage is the Chastity of the Married.

§ 17. The word Honour in the Scripture is also used of Superiors to Inferiors. Which is plain in that of *Abasuerus* to *Haman*; What shall be done to the Man, whom the King delighteth to Honour? Why, he mightily advanced him, as *Mordecai* afterwards. And more particularly it is said, That the Jew had Light, and Gladness, and Joy and Honour: That is, They escaped the Persecution that was like to fall upon them, and by the means of *Hesther* and *Mordecai*, they enjoyed, not only Peace, but Favour and Countenance too. In this sence the Apostle

1 Pet. 3. *Peter* advised Christian men, To Honour their Wives; that is, to Love, Value, Cherish, Countenance and Esteem them for their Fidelity and Affection to their Husbands, for their Tendernefs and Care over their Children, and for their Diligence and Circumspection in their Families.



milies; There's no Ceremonious Behavi-  
our, or Gaudy Titles requisite to express  
this Honour. Thus God Honour's holy  
men: They (says the Lord) that Honour  
me, I will Honour; and they that despise  
me shall be lightly esteemed. That is, I  
will do good to them, I will love, bless,  
countenance and prosper them that Ho-  
nour me; that Obey me: But they  
that Despise me, that resist my Spirit  
and break my Law, they shall be light-  
ly esteemed, little set by or accounted  
of; they shall not find Favour with God,  
nor Righteous men. And so we see  
it daily among men; if the Great visit  
or concern themselves to aid the poor,  
we say, that such a great Man did me  
the Honour to come and see or help me  
in my need.

§. 18. I shall conclude this with one  
Passage more, and that is a very large,  
plain and pertinent one: Honour all  
men, and Love the Brotherhood: That is,  
Love is above Honour, and that is re-  
served for the Brotherhood. But Honour,  
which is, Esteem and Regard, that thou  
owest to all men; and if all, then thy  
Inferiours. But why for all men? Because  
they are the Creation of God, and the  
Noblest

Noblest part of his Creation too; they are also thy own kind: Be Merciful, have Banns and assist them with what thou canst; be ready to perform any Real Respect, and yield them any Good or Countenance thou canst.

Ps. 134. S. 19. And yet there seems a Limitation to this command, Honour all men, in that Passage of Godly David, Who shall abide in thy Tabernacle, who shall dwell in thy holy Hill? He in whose Eyes a vile person is contemned; but he Honoureth them that fear the Lord. Here Honour is confined and affixed to Godly Persons, and Dishonour made the Duty of the Righteous to the Wicked, and a mark of their being Righteous, that they Dishonour, that is slight or disregard them. To conclude this Scripture-Inquiry after Honour, I shall contract the Subject of it under three Capacities, Superiors, Equals, and Inferiors: Honour to Superiors is Obedience; to Equals, Love; to Inferiors, Countenance and Help. That is Honour after Gods Mind, and the holy Peoples Fashion of Old.

S. 20. But how little of all this is to be seen or had in a poor Empty Hat, Bow, Girdle or Gawdy, Flattering Tule, let the

Truth speaking Witness of God in all Mankind judge. For I must not appeal to Corrupt, Proud and Self-seeking Man, of the Good or Evil of these Customs, that as little as he would render them, are loved and sought by him, and he is out of Humor and Angry if he has them not.

This is our *second* Reason, why we refuse to Practise the accustomed Ceremonies of Honour and Respect, because we find no such Notion or Expression of Honour and Respect recommended to us by the holy Ghost in the Scriptures of Truth.

§. 21. Our *Third* Reason for not using them as Testimonies of Honour and Respect is, *Because there is no Discovery of Honour or Respect to be made by them*: 'Tis rather Eluding and Equivocating it, cheating People of the Honour or Respect that is due to them; giving them nothing in the shew of something. There is in them no Obedience to Superiors, no Love to Equals, no Help or Commendance to Inferiors.

§. 22. We are, we declare to the whole World, for *True HONOUR and RESPECT*: We Honour the King, our

our Parents, our Masters, our Magistrates, our Landlords, one another, yea all men after Gods Way, used by holy Men and Women of old time: But we refuse these Customs as vain and Deceitful; not answering the End they are used for.

§. 23. But 4thly, there is yet more to be said: We find that Vain, Loose and Worldly People are the great *Lovers* and *Practisers* of them, and most deride our simplicity of behaviour. Now we assuredly know from the sacred Testimonies, *that those people cannot give true Honour, that live in a dishonourable Spirit*; they understand it not: But they can give the Hat and Knee; and That they are very liberal of; nor are any more expert at it. This is, to us, a proof that No true Honour can be testified by those Customs, which *Vanities* and *Looseness* love and use.

§. 24. Next to them I will add *Hypocrisie* and *Revenge* too. For how little do many care for each other? Nay, what Spight, Envy, Animosity, secret Back-biting, and Plotting one against another, under the use of these Idle Respects, till Passion, too strong for

Cun-

Cunning break through Hypocrisie into open *Affront* and *Revenge*. It cannot be so with the Scripture Honour. To Obey or Prefer a Man out of Spight, is not usually done; and to Love, Help, Serve and Countenance a Person in order to deceive and be revenged of him, is a thing never heard of. These admit of no *Hypocrisie*, nor *Revenge*. Men do not these things to *Palliate* Ill will, which are the Testimonies of quite the Contrary. Tis absurd to Imagine it, because impossible to be done.

§ 25. Our 6th Reason is, that Honour was from the beginning, but *Hat-Respects*, and most *Titles* are of late: Therefore there was true Honour before Hats or Titles; and consequently true Honour stands not in them. And that which ever was the way to express true Honour, is the best way still; and this the Scripture teaches better than *Dancing-Masters* can do.

§ 26. Seventhly, If Honour consists in such like Ceremonies, then will it follow, that they are most capable of shewing Honour, who perform it most exactly according to the Mode or Fashion of the Time; consequently, that man hath not the Measure of

Honour from a just and Reasonable Principle in himself, but by the means and skill of the *Fantastick Dancing Masters* of the Times: And for this cause it is we see that many give much Money to have their Children learn their *Honours*, falsely so called. And what doth this but totally exclude the poor *Country People*; who, though they Plow, Till, Sow, Reap, go to Market; and in all things Obey their Justices, Landlords, Fathers and Masters with Sincerity and Sobriety, rarely use those Ceremonies; but if they do, it is so Awkwardly and meanly, that they are esteemed by a Court-Critick so Ill-favoured, as only fit to make a Jest of, and be laugh't at: But what sober man will not deem their *Obedience* beyond the others *Vanity* and *Hypocrisy*? This *Base* Notion of Honour turns out of Doors the *True*, and sets the *False* in its place. Let it further be considered, that the *way* or *fashion* of doing it, is much more in the Design of its Performers, as well as View of its Spectators, than the *Respect* it self. Whence its commonly said, *He is a Man of good Mean*; or, *She is a Woman of exact Behaviour*. And what is this *Behaviour*, but *Fan-*

*Fantastick Crane Postures, and Cringings, Unnatural to their shape, and, if it were not fashionable, Ridiculous to the view of all People; and is therefore to the Eastern Countries a Proverb.*

S. 27. But yet 8thly, Real Honour consists not in a Hat, Bow, or Title, because all these things may be had for Money. For which Reason, how many Dancing-Schools, Plays, &c, are there in the Land, to whom Youth is generally sent to be educated in these Vain Fashions? whilst they are ignorant of the Honour that is of God, and their minds are allured to Visible things that Perish; and instead of remembering their Creator, are taken up with Toys and Fopperies; and sometimes so much worse, as to cost themselves a Dis-inheriting, and their Indiscreet Parents Grief and Misery all their Days. If Parents would Honour God in the help of his Poor with the Substance they bestow on such an Education, they would find a far better Account in the End.

Prov. 3-9

S. 28. But Lastly, We cannot esteem, Bows, Titles, and Pulling off of Hats, to be real Honour because such like Customs have been prohibited by God, his Son and

Q 2

Servants



*Servants in days past.* This I shall endeavour to show by three or four express Authorities.

Esth 3. 1.  
2, 3, 4, 5.

§ 29. My first *Example* and Authority is taken from the Story of *Mordecai* and *Haman*; so close to this point, that methinks it should at least command silence to the *Objections* frequently advanced against us. *Haman* was first Minister of State and Favorite to King *Ahasuerus*. The Text says, That the King set his Seat above all the Princes that were with him; and all the Kings Servants Bowed and Reverenced *Haman*; for the King had so commanded concerning him: But *Mordecai* ( it seems ) Bowed not, nor did him Reverence. This, at first, made ill for *Mordecai*: A Gallows was prepared for him at *Hammans* Command. But the sequel of the Story shows, that *Haman* Proved his own Invention, and Ended his Pride with his Life upon it. Well now, speaking as the World speaks, and looking upon *Mordecai* without the knowledge of the Success, Was not *Mordecai* a very Clown, at least a Silly, Morose and Humorous man, to run such a Hazard for a Trifle? What hurt had it done him to have Bowed to, and Honoured

honoured one the King Honoured? Did he not despise the King in disregarding Haman? Nay, had not the King commanded that *Respect*: and are we not to Honour and Obey the King? One would have thought he might have Bowed for the Kings sake, whatever he had in his heart, and yet have come off well enough; for that he Bowed not meerly to Haman, but to the Kings Authority; besides it was but an Innocent Ceremony. But it seems, Mordecai was too plain and Stout, and not Fine and Subtil enough to avoid the Displeasure of Haman.

Howbeit, he was an Excellent Man: He feared God, and wrought Righteousness. And in this very thing also, he pleased God, and even the King too, at last that had most cause to be Angry with him: For he advanced him to Hamans Dignity, and if it could be, to greater Honour. Tis true, sad News first came; no less then Destruction to Mordecai, and the whole People of the Jews besides, for his sake: But Mordecai's Integrity and Humiliation, ; his Fasting and strong Crys to God prevailed; and the people were saved, and poor, condemned Mordecai comes, after all, to be exalted above the Princes.

# No Cross, No Crown.

Princes. O this has great Doctrine in it to all those that are in their Spiritual Exercises and Temptations, whether in this or any other respect! They that endure faithful in that which they are convinced God requires of them, tho' against the grain and humor of the world, and themselves to, they shall find a blessed Recompence in the End. My Brethren, remember the *Cup of cold water*! *We shall reap, if we faint not*: And call to mind, that our Captain Bowed not to him that told him, *If thou wilt fall down and Worship me, I will give thee all the Glory of the World*? Shall we bow then? O no! let us follow our blessed Leader.

Mat 4.8

§. 30. But before I leave this Section, 'tis fit I add, that in Conference with a late Bishop (and none of the least eminent) upon this subject & instance, I remember he sought to evade it thus: "*Mordecai* (says he) did not refuse to Bow, as it was a Testimony of Respect to the King's Favourite; but he being a Figure and Type of Christ, he refused it, because Haman was of the Uncircumcision, and ought to Bow to him rather. To which I Replied; That allowing

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Mordecai to be a *Figure* of Christ, and the Jews of God's People or Church; and that as the Jews were saved by *Mordecai*, so the Church is saved by *Christ*; this makes for me: For then, by that Reason, the *Spiritual Circumcision* or People of Christ are not to Receive and Bow to the Fashions and Customs of the *Spiritual Uncircumcision*, who are the Children of the World; of which, such as were condemnable so long ago, in the time of the *Type* and *Figure*, can by no means be justifiably received or practised in the time of the *Anti-type* or *Substance* it self. On the contrary, this shews expressly, we are faithfully to decline Such Worldly Customs, and not to fashion our selves according to the Conversation of Earthly-minded People; but be renewed and changed in our ways, and keep close to our *Mordecai*; who having not Bowed, we must not Bow, that are his People and followers. And whatever be our *Sufferings* or *Reproaches*, they will have an end. *Mordecai* our *Captain*, that appears, for his People throughout all the Provinces in the Kings Gate, will deliver us at last; and, for his sake, we shall be favoured and loved of the King himself too. So

Power-

Powerful is faithful Mordecai at last. Therefore let us all look to *Jesus*, our *Mordecai*, the *Israel* indeed; he that has Power with God, and would not Bow in the hour of Temptation, but has mightily Prevailed; and therefore is a Prince forever, and of his Government there shall never be End.

Isa. 9. 7.

Job 32. 21

22.

§. 31. The next Scripture Instance I urge against these Customs, is a Passage in *Job*, thus exprest; Let me not, I pray you, accept any mans Person; neither let me give Flattering Titles unto Man, for I know not to give Flattering Titles; in so doing my Maker would soon take me away. The Question that will arise upon the Allegation of this Scripture, is this, viz. *What Titles are Flattering?* The Answer is as obvious, namely, *Such as are empty and Fictitious, and make him more then he is.* As to call a man that which he is not, to please him or to Exalt him beyond his true Name, Office or Desert to gain upon his Affection; who, it may be, lusteth to honour and respect: *Such as these, Most Excellent, most Sacred, Your Grace, Your Lordship, Most Dread Majesty, Right honourable, Right reverend, Right worshipful, may it please your Majesty*

jest, your Grace, your Lordship, your honour, your worship, and the like unnecessary Titles; and Attributes, calculated only to please and tickle Poor, Proud, Vain, yet Mortal Man. Likewise to call Man what he is not, as *My Lord, My Master, &c.* And *Wise, Just or Good* (when he is neither) only to please him or shew him *Respect*.

It was familiar thus to do among the Jews, under their Degeneracy, wherefore one came to Christ, and said, *Good Master, What shall I do to have Eternal* Luke. 18. 18. 19.  
*Life*: It was a Salutation or *Address* of *Respect* in those time. 'Tis familiar now: *Good my Lord, Good Sir, Good Master*, do this, or do that. But what was Christs answer? How did he take it? *Why callest thou me Good?* says Christ, *There is none Good save one, that is God*. He rejected it, that had more Right to keep it than all Mankind: And why? Because there was one *Greater* than he; and that he saw the Man address it to his *Manhood*, after the way of the Times, and not his *Divinity* which dwelt within it; therefore Christ refuses it, shewing and instructing us that we should not give such *Epithets*.



*theses and Titles commonly to Men: For good being due alone to God and godliness, it can only be said in Flattery to fallen Man, and therefore Sinful to be so said.*

*This Plain and Exact Life well became him that was on purpose manifested to Return and Restore man from his Lamentable Degeneracy, to the Innocency and Purity of his first Creation; who has taught us to be careful, how we use and give Attributes unto man, by that most severe Saying, That every Idle word that man shall speak, he shall give Account thereof in the day of judgment. And that which should warn all men of the Latitude they take herein, and sufficiently justify our Tenderness, is this, That man can scarcely commit greater Injury and Offence against A mighty God, than to ascribe any of his Attributes unto Man, the Creature of his Word, and the Work of his Hands. He is a Jealous God of his Honour, and will not give his Glory unto another. Besides, it is so near the Sin of the Aspiring, Fallen Angels, that affected to be greater and better than they were made and stated by the great Lord of all, and looks so like Idolatry to entitle man*

Mat. 12.  
36.

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to



to a Station above his *Make* and *Orb* (the unpardonable Sin under the Law) that it is hard to think, how Men and Women Professing Christianity, and seriously reflecting upon their Vanity and Evil in these things, can continue in them, much less Plead for them, and least of all *Reproach* and *Deride* those that through Tenderness of Conscience cannot use and give them. It seems that *Elihu* did not dare to do it; but put Such weight upon the matter, as to give this for one Reason of his forbearance, to wit *Lest my Maker should soon take me away*: That is "For Fear God should strike me dead, I dare not give man *Titles*, that are above him, or *Titles* meerly to please him. I may not, by any means, gratifie that Spirit which lusteth after such things. *God is to be exalted, and Man abused*. God is jealous of Mans being set higher than his Station: He will have him keep his Place, know his Original, and remember the Rock from whence he came: That what he has is borrowed, not his own, but his Makers, who brought him forth, and sustaineth him; which man is very apt to forget. And lest I should

‘should be accessary to it by *Flattering Titles*, instead of telling him truly and plainly what he is, and using him as he ought to be treated, and thereby provoke my Maker to Displeasure, and he, in his Anger and Jealousie, should *take me soon away*, or bring sudden Death, and an untimely End upon me, I dare not use, I dare not give such *Titles* unto Men.

§. 32. But if we had not this to alledge from the *Old-Testament* Writings, it should, and ought to suffice with *Christians*, that these Customs are severely censured by the great Lord and Master of their Religion: who is so far from putting People upon giving *Honour* one to another, that he will not indulge them in it, whatever be the *Customs* of the *Country* they live in: For he charges it upon the *Jews*, as a Mark of their Apostacy: *How can ye believe which receive Honour one of another, and seek not the Honour that cometh from God Only?* Where their *Infidelity* concerning Christ is made the effect of seeking worldly, and not heavenly Honour only. And the thing is not hard to apprehend, if we consider, that *Self-Love* and *Desire* of

Joh. 5. 44

of honour from men, is inconsistent with the Love and Humility of Christ. They sought the good Opinion and Respect of the World, how then was it possible, they should leave all and follow him whose Kingdom is not of this World; and that came in a way so cross to the Mind and Humor of it? And that this was the meaning of our Lord Jesus, is plain; for he tells us, what that Honour was they gave and received, which he condemned them for; and of which he bid the Disciples of his Humility and Cross, beware. His Words are these (and he speaks them not of the Rabble, but of the Doctors, the great Men, the Men of Honour among the Jews) *They Love (says he) the Up ermost Rooms at Feasts; that is, Places of greatest Rank and Respect; and Greetings, that is, Salutations of Respect, such as Pulling off the Hat, and Bowing the Body are in our Age; in the Market-Places [ viz. In the Places of Note and Concourse, the Publick Walks and Exchanges of the Country.] And lastly, They love (says Christ) to be called of men Rabbi Rabbi: One of the most Eminent Titles among the Jews. A Word comprehending an Excel-*

Matt. 23. 6

to 12.

Mark. 12.

38.

Luk. 11.

43.

11. 2. do

cellency equal to many *Titles*: It may stand for your *Grace*, your *Lordship*, *Right Reverend Father*, &c. It is upon these men of *Breeding* and *Quality*, that he pronounces his *Woes*, making these Practices some of the *Evil-Marks*, by which to know them, as well as some of the *Motives* of his Threatnings against them. But he leaves it not here: He pursues this very point of *Honour*, above all the rest, in his *Caution* to his *Disciples*; to whom he gave in Charge thus; *But be not ye called Rabbi; for one is your Master, even Christ, and all ye are Brethren. Neither be ye called Masters; but he that is greatest amongst you, shall be your Servant: And whosoever shall exalt himself, shall be Abased.* Plain it is, that these Passages carry a severe Rebuke, both to *Worldly Honour* in general, and to those *Members and Expressions* of it in particular, which, as near as the *Language of Scripture* and *Customs* of that Age will permit, do distinctly reach and allude to those of our own time; for the declining of which we have suffered so much *Scorn* and *Abuse*, both in our *Persons* and *Estates*: God forgive the unreasonable Authors of it!

§. 33. The Apostle Paul has a Saying of great Weight and fervency in his Epistle to the Romans. Very agreeable to this Doctrine of Christ; 'tis this: I beseech you therefore Brethren, by the Mercies of God, that ye present your Bodies a Living Sacrifice, holy, Acceptable unto God, which is your reasonable Service: And be not conformed to this World, but be ye Transformed by the renewing of your mind, that ye may prove what is that Good, and Acceptable, and Perfect Will of God. He writ to a People in the midst of the ensnaring Pomp and Glory of the World: Rome was the Seat of Caesar, and the Empire; The Mistress of Invention. Her Fashions, as those of France now, were as Laws to the World, at least at Rome; whence it is Proverbial.

*Cum fueris Roma, Romano vivito more.*

*When Thou art at Rome, Thou must do as Rome does.*

But the Apostle is of another mind: He warns the Christians of that City, that they be not Conformed; that is, that they do not follow the vain Fashions and Customs of this World, but leave them: The Emphasis lies upon, *This*, as well

as

as upon, *Conformed* : And it imports, that *This World*, which they were not to conform to, was the *Corrupt* and *Degenerate Condition* of Mankind in that Age. Wherefore the Apostle Proceeds to exhort those Believers; and that by the Mercies of God (the most powerful and winning of all Arguments) *That they would be Transformed*; that is, Changed from the way of Life, Customary among the Romans; and prove what is that acceptable Will of God. As if he had said, 'Examine what you do and practise; see it be right, and that it please God: Call every Thought, Word and Action to Judgement; try whether they are wrought in God or not, that so you may prove or know, what is that Good, and Acceptable, and Perfect Will of God.

Joh. 3. 21.  
22.

§ 34. The next Scripture-Authority we appeal to in our Vindication, is a Passage of the Apostle Peter in his first Epistle, writ to the believing Strangers throughout the Countries of Pontus, Galatia, Cappadocia, Asia and Bithynia; which were the Churches of Christ Jesus in those Parts of the World, gathered by his power and Spirit: 'Tis this; Gird



up the Loins of your Minds, be Sober, and hope to the End, for the Grace that is to be brought unto you at the Revelation of Jesus Christ; as Obedient Children, not fashioning your selves according to the former Lusts of your Ignorance. That is, 'Be not found in the vain Fashions and Customs of the World, unto which you conformed in your former Ignorance: But as you have believed in a more plain and excellent Way, so be sober and fervent, and hope to the end: Don't give out; let them mock on; bear ye the Contradiction of Sinners constantly, as Obedient Children, that you may receive the Kindness of God, at the Revelation of Jesus Christ. And therefore does the Apostle call them Strangers, ( a Figurative Speech ) People estranged from the Customs of the World, of new Faith and Manners; and so unknown of the World: And if such Strangers, then not to be fashioned, or conformed to their pleasing Respects and Honours, whom they were stranged from: Because the Strangers lay in leaving that which was Customary and Familiar to them before. The following words ( vers. 17. ) prove, he used the



words Strangers, in a spiritual sense, Pass the  
 time of your Sojourning here in fear: that is  
 Pass the time of your being as Strangers on  
 earth in fear: Not after the Fashions of the  
 World. A word in the next Chap-  
 ter further explains his sense, where he  
 tells the Believer, That they are a Pec-  
 liar People: to wit, a Distinct, a Singular  
 and Separate People from the rest of the  
 World; not any longer to fashion them-  
 selves according to their Customs: But  
 I dont know how that could be, if they  
 were to live in Communion with the  
 World in its Respects and Honours; for  
 that is not to be a Peculiar or Separate  
 People from them, but to be like them  
 because conformable to them.

§ 35. I shall conclude my Scripture  
 Testimonies against these foregoing Res-  
 pects, with that Memorable & close Pa-  
 sage of the Apostle James, against Res-  
 pect to Persons in general, after the worlds Fa-  
 shion: My Brethren, have not the Faith  
 our Lord Jesus Christ, the Lord of Glory  
 with Respect of Persons: For if there come  
 unto your Assembly a man with a Gold  
 Ring, in goodly Apparel, and there come  
 also a Poor man in vile Rayment, and  
 you have Respect to him that weareth the Gold  
 Cloathing, and say unto him, Sit thou here

Jan 2. 3<sup>d</sup>

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in a goodly place (or well and seemly, as the word is) and say to the Poor, Stand thou there, or sit here under my Footstool; are ye not then Partial in your selves, and are become Judges of Evil Thoughts? [that is, they knew they did Amiss] If ye fulfil the Royal Law, according to the Scripture, Thou shalt Love thy Neighbour as thyself, ye do well; but if ye have Respect to Persons, ye commit Sin, and are convinced of the Law as Transgressors. This is so full, there seems nothing left for me to add, or others to object. We are not to Respect Person, that's the first thing: And the next is, if we do, we commit Sin, and break the Law: At our own Peril be it. And yet perhaps some will say, 'That by this we overthrow all manner of Distinction among men, under their divers Qualities, and introduce a Reciprocal and relational Respect in the Room of it: But if it be so, I can't help it, the Apostle James must answer for it, who has given us this Doctrine for Christian and Apostolical. And yet one greater than he told his Disciples, of whom James was one, viz. Ye know, that the Princes of the Gentiles exercise Dominion over

over them, &c. But it shall not be so among you; but whosoever will be great among you, let him be your Minister; and whosoever will be Chief among you, let him be your Servant: That is, he that affects Rule, and seeks to be Uppermost, shall be esteemed least among you. And to say true upon the whole matter, whether we regard those early Times of the World that were Antecedent to the Coming of Christ; or soon after, there was yet a greater Simplicity, than in the times in which we are fallen. For those early Times of the World, as bad as they were in other things, were great Strangers to the frequency of these Follies: Nay, they hardly used some of them, at least very rarely. For if we read the Scriptures, such a thing as *My Lord Adam* (though Lord of the World) is not to be found: Nor *My Lord Noah* neither; the Second Lord of the Earth: Nor yet *My Lord Abraham*, the Father of the Faithful; nor *My Lord Isaac*; nor *My Lord Jacob*; But much less is *My Lord Peter* and *My Lord Paul* to be found in the Bible: And less your *Holiness* or your *Grace*. Nay, among the Gentiles the people wore their own Names with

more Simplicity, and used not the Ceremoniousness of Speech that is now practised among Christians, nor yet any thing like it. My Lord Solon, My Lord Phocion, My Lord Plato, My Lord Aristotle, My Lord Scipio, My Lord Fabius, My Lord Cato, My Lord Cicero are not to be read in any of the Greek or Latine Stories, and yet they were some of the Sages and Hero's of those great Empires. No, their own Names were enough to distinguish them from other men, and their Virtue and Employment in the publick, were their Titles of Honour. Nor has this Vanity yet crept far into the Latin Writers, where it is familiar for Authors to cite the Most Learned, and the Most Noble, without any Addition to their Names, unless Worthy or Learned. And if their Works give it them, we make Conscience to deny it them. For Instance: The Fathers they only cite thus; Polycarpus, Ignatius, Irenaeus, Cyprian, Tertullian, Origen, Arnobius, Lactantius Chrysostom, Jeram, &c. More Modern Writers; Damascen, Rabanus, Paschasius, Theophilact, Bernhard, &c. and of the last Age; Luther, Melancthon, Calvin, Beza, Zuinglius, Marlorat, Vossius, Grotius Dallens, Amaraldus, &c. and

and of our own Country; *Gildas, Bede, Alcuinus, Horn, Bracton, Groscead, Lintot, Cramer, Ridly, Jewel, Whitaker, Selden &c.* and yet I presume this will not be thought *Uncivil* or *Rude*. Why then is our *Simplicity* (and so honestly grounded too, as *Conscience* against *Pride* in man, that so eagerly & perniciously loves, & seeks *Worship* and *Greatness*) so much despised and abused, and that by *Profest Christians* too, who take themselves to be the *Followers* of him, that has *forbid* these foolish Customs as plainly as any other *Impiety* condemned in his *Doctrine*? I earnestly beg the *Lovers, Users* and *Expecters* of these *Ceremonies*, to let this I have writ have some *Consideration* and *Weight* with them.

§. 36. However, *Christians* are not so *Ill bred*, as the *World* think; for they *show Respect* too: But the *Difference* between them lies in the *Nature* of the *Respect* they perform, and the *Reasons* of it. The *Worlds* *Respect* is an *Empty Ceremony*; no *Soul* or *Substance* in it: The *Christians* is a *Solid Thing*, whether by *Obedience* to *Superiors*, *Love* to *Equals*, or *Help* and *Countenance* to *Inferiors*.

Next

Next, their *Reasons* and *Motives* to Honour and Respect are as wide one from the other: For, *Fine Apparel, Empty Titles, or Large Revenues* are the World's *Motives*; being things her Children Worship: But the *Christians Motive*, is the Sense, of his Duty in God's sight: First, to *Parents* and *Magistrates*, and then to *Inferior Relations*: And lastly, to *All* people, according to their *Virtue, Wisdom* and *piety*: Which is far from *Respect* to the meer *Persons* of Men, or having their *Persons* in *Admiration* for *Reward*; much less on such mean and base *Motives* as *Wealth & Sumptuous Rayment*.

§ 37. We shall easily grant, Our Honour, as our Religion, is more *Hidden*; and that neither are so discernable by Worldly men, nor gratefull to them. Our Plainness is *odd, uncouth*, and goes mightily against the Grain; but so does *Christianity* too, and that for the same Reasons. But had not the *Heathen-Spirit* prevail'd too long under a *Christian Profession*, it would not be so hard to discern the Right from the Wrong. O that *Christians* would look upon themselves with the Glass of *Righteousness*; that which tells true, and gives them an

exact knowledge of *themselves*! and then let them examine, what in them, and about them agrees with Christs Doctrine and Life, and they may soon resolve whether they are real *Christians*, or but *Heathens* Christened with the Name of Christians.

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*Some Testimonies from Antient and Modern Writers in favour of our Behaviour.*

§. 38. *Marloret*, out of *Luther*, and *Calvin*, upon that remarkable Passage I just now urged from the Apostle *James*, gives us the sense those Primitive Reformers had of *Respect to Persons*, in these words, viz. 'To Respect Persons ( here ) is to have regard to the outward *Habit* and *Garbe*: The Apostle signifies, that such Respecting of Persons is so contrary to, true Faith that they are altogether inconsistent: But if the *Pomp*, and other Worldly Regards prevail, and weaken what is of Christ, its a sign of a *decaying Faith*. Yea, so great is the

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Glory and Splendor of Christ in a pious Soul; that all the Glories of the World have no Charms, no Beauty in comparison of That, unto one so Religiously inclined. The Apostle maketh such Respecting of Persons to be repugnant to the Light (within them) in so much, as they who follow those practices, are condemned from within themselves. So that Sanctity ought to be the Reason or Motive of all outward Respect; and that none is to be honoured, upon any account but Holiness: Thus much Mar-  
 rat. But if this be true Doctrine, we are much in the Right, in refusing Conformity to the vain Respects of Worldly Men.

§. 39. But I shall add to these the Admonition of a Learned, Ancient Writer, who lived above 1200 Years since, of great Esteem, namely Jerom, who writing to a Noble Matron, Celantia, directing her how to live in the midst of her Prosperity and Honours, amongst many other Religious Instructions speaks thus: 'Heed not thy nobility, nor let that be a reason for thee to Take Place of any; Esteem not those of a Meaner Extraction to be thy Inferi-

'ours; for our Religion admits of no  
 'Respect of Persons, nor doth it enduce  
 'us to repute men from any *External*  
 'Condition, but from their *Inward*  
 'Frame and Disposition of Minds: It is  
 'hereby that we Pronounce men *Noble*  
 'or *Base*. With God, nor to serve Sin,  
 'is to be *Free*, and to *Excell in Vertue*, is  
 'to be *Noble*: God hath Chosen the  
 'Mean and Contemptible of this World,  
 'whereby to humble the great ones.  
 'Besides, it is a folly for any to boast  
 'his *Gentility*, since all are *Equally* esteem-  
 'ed by God. The *Ransom* of the *Poor* and  
 'Rich cost Christ an *Equal* Expence of  
 'Blood, Nor is it material in what estate  
 'a man is born; the *New Creature* hath  
 'no *Distinction*. But if we will forget  
 'how we all Descended from *one Father*,  
 'we ought at least perpetually to re-  
 'member that we have but *one Saviour*.

§. 40. But since I am engaged against  
 these fond and fruitless Customs (the pro-  
 per Effects and Delights of *Vain* and  
*Proud Minds*) let me yet add one Me-  
 morable Passage more, as it is related  
 by the famous *Cassian* in his *Discourse*  
 of *Use and Custom*, where he briefly re-  
 ports, what pass between *Sulpitius Se-*

werth,

verus, and *Paulinus* Bishop of *Nola* (but such an One as gave all to redeem Captives, whilst others of that Function, that they may shew who is their Master, are making many both *Beggars* and *Captives* by Countenancing the *Plunder* and *Imprisonment* of *Christians* for pure Conscience to God) He brings it in thus: 'He is not counted a *Civil Man* now, of late Years amongst us, who thinks it much, or refuseth to subscribe himself *Servant*, though it be to his *Equal* or *Inferior*. Yet *Sulpicius Severus* was once sharply Chid by *Paulinus* for Subscribing himself his *Servant* in a Letter of his, saying, 'Take heed hereafter, how thou being from a *Servant* called into *Liberty*, dost Subscribe thyself *Servant* unto one, who is thy *Brother* and *Fellow-Servant*; for it is a *Sinful Flattery*, not a *Testimony of Humility*, to pay those *Honours* to a *Man* and a *Sinner*, which are Due to the one *Lord*, and one *Master*, and one *God*. This Bishop was (as it seems) of *Christ's* mind, Why callest thou me *Good*? there is none *Good*, but one. By this we may see the sence of some of the more *Apostolical* Bishops about the *Civilities* and *Fashions*,

so much now reputed with People that call themselves *Christians* and *Bishops*, and who would be thought their Successors. 'Twas then a *Sin*, 'tis now an *Accomplishment*; 'Twas then a *Flattery*, 'tis now *Respect*; 'Twas then fit to be severely *reproved*, and now, Alas, it is to *Deserve* severe *Reproof* not to use it. O *Monstrous* *Vanity*! How much, how deeply have those, who are called *Christians*, revolted from the Plainness of the *Primitive* Days and *Practice* of holy Men and Women in former Ages? How are they become degenerated into the loose, proud and wanton Customs of the World, which knows not God; to whom *Use* hath made these things, condemned by *Scripture*, *Reason* and *Example*, almost *Natural*. And so insensible are they of both their *Cause* and bad *Effects*, that they not only continue to *Practise* them, but *Plead* for them, and *Unchristianly* make a very *Mock* of those who cannot *Imitate* them. But I shall proceed to what remains yet further to be said in our defence, for declining another *Custom*, which helps to make us so much the *Stumbling-block* of this light, vain and inconsiderate Age.

## CHAP. X.

§. 1. *Another piece of Non-conformity to the World, which is our simple and plain Speech, Thou for You.* §. 2. *Justified from the use of Words and Numbers, Sing. and Plur.* §. 3. *It was and is the Speech of Hebrew, Greek and Latin in Schools and Universities.* §. 4. *It is the Language of all Nations.* §. 5. *The Original of the present Custom defends our dis-use of it.* §. 6. *If Custom should prevail, in a sense it would be of our side.* §. 7. *It cannot be Uncivil or Improper; for God himself, the Fathers, Prophets, Christ, and his Apostles used it.* §. 8. *An Instance given in the Case of Peter, in the Palace of the High-Priest.* §. 9. *It is the Practice of men to God in their Prayers: The Pride of man to expect better to himself.* §. 10. *Testimonies of several Writers in Vindication of us.* §. 11. *The Authors Convictions; and his Exhortation to his Reader.*

§. 12. **T**HERE is another piece of our Non-conformity to the World, that renders us very *Clownish* to

the Breeding of it, and that is, Our plain and homely Speech, using *Thou* for *You*, and that without difference or Respect to Persons: A thing that to some looks so Rude, it cannot well go down without *Derision* or *Wrath*. But as we have the same Original Reason for declining this as the fore going *Customs*, so I shall add, what to me looks Reasonable in our defence; though, it is very probable, *Height of Mind* in some of those that blame us, will very hardly allow them to believe, that the word *Reasonable* is reconcileable with so silly a Practice as this is esteemed.

§. 2. *Words* of themselves are but as so many Marks set and employed for necessary and Intelligible *Mediums*, or Means, whereby Men may understandingly express their Minds and Conceptions to each other; from whence comes Conversation. Now, though the World be divided into many Nations, each of which, for the most part, have a peculiar Language, Speech or Dialect; yet have they ever concurred in the same *Numbers* and *Persons*, as much of the Ground of Right Speech For instance; *I love, Thou lovest, He loveth,*  
are

are of the *Singular Number*, importing but *One*, whether in the *first*, *second* or *third Person*: Also, *We love*, *Ye love*, *They love*, are of the *Plural Number*, because in each is implied more than *One*. Which undeniable *Grammatical Rule* might be enough to satisfy any, that have not forgot their *Accidence*, that we are not beside Reason in our Practice. For if *Thou lovest* be *Singular*, and *You love* be *Plural*; and if *Thou lovest* signifies but *One*, and *You love* signifies *Many*; is it not as proper to say, *Thou lovest* to *Ten Men*, as to say, *You love* to *one Man*? Or, why not *I love*, for *We love*, and *We love*, instead of *I love*? Doubtless it is the same, though most *Improper*, and in Speech *Ridiculous*.

§ 3. Our Next Reason is; If it be *Improper* or *Unseemly* Speech (as termed by this vain Age) how comes it, that the *Hebrew*, *Greek* and *Roman* Authors, used in *Schools* and *Universities*, have no other? why should they not be a *Rule* in that as well as other things? And why, I pray, then are we so *Ridiculous* for being thus far *Grammatical*? Is it reasonable that *Children* should be *Whipped*



at School for putting *You* for *Thou*, as having made *false Latin*, and yet that we must be, though not *Whipt*, *Reproached*, and often *Abused* when we use the same *Propriety of Speech*?

§. 4. But, in the *Third* place, It is neither *Improper* nor *Uncivil*, but much the *Contrary*; because it is used in all *Languages*, *Speeches* and *Dialects*, and that through all *Ages*. This is very plain: As for Example; It was *God's* *Language* when he first spake to *Adam*, viz. *Hebrew*: Also it is the *Assyrian*, *Chaldean*, *Grecian* and *Latin* *Speech*. And now amongst the *Turks*, *Tartars*, *Muscovites*, *Indians*, *Persians*, *Italians*, *Spaniards*, *French*, *Dutch*, *German*s, *Polonians*, *Sweed*s, *Danes*, *Irish*, *Scottish*, *Welsh*, as well as *English*, there is a *Distinction* preserved; and the word *Thou*, is not lost in the word which goes for *You*. And though some of the *Modern Tongues* have done as we do; yet upon the same *Error*. But by this 'tis plain that *Thou* is no *Upstart*, not yet *Improper*; but the *only proper Word* to be used in all *Languages* to a *Single Person*; because otherwise all *Sentences*, *Speeches* and *Discourses* may be very

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Ambiguous, Uncertain and Equivocal: If a *Jury* pronounce a *Verdict*, or a *Judge* a *Sentence*, (*three* being at the *Barr* upon *three* occasions, very differently culpable, and should say, *You are here Guilty and to dye*, or *Innocent and discharg'd*; who knows who is Guilty or Innocent? May be but *One*, perhaps *Two*, or it may be all *Three*. Therefore our Indictments run in the *Singular Number*, as, *Hold up Thy Hand: Thou art Indicted by the Name of, &c.* for *that* Thou, *or* having the fear of God, &c. And it holds the same in all Conversation. Nor can this be avoided but by many unnecessary Circumlocutions. And as the preventing of such Length and Obscurity was doubtless the first Reason for the Distinction, so cannot that be justly disused, till the Reason be first removed, which can never be, whilst *Two* are in the World.

§ 5. But this is not all: It was first ascribed in way of *Flattery* to Proud Popes and Emperours; imitating the Heathens vain Homage to their gods; thereby ascribing a *Plural Honour* to a *Single Person*; as if *One Pope* had been made up of *many gods*, and *One Em-*

person of many Men. For which Reason, *You*, only to be used to *Many*, became first spoken to *One*. It seems the word *Thou* look't too lean and thin a Respect; and therefore some, Bigger than they should be, would have a *Stile* suitable to their own Ambition: A Ground we cannot build our Practice on; for what begun it, only loves it still. But supposing *You* to be Proper to a Prince, it will not follow it is to a Common Person. For his Edict runs, We *Will* and *Require*, because perhaps in *Conjunction* with his Council; and therefore *You* to a private Person is an Abuse of the Word. But as *Pride* first gave it Birth, so hath the only promoted it. *Monsieur*, *Sir* and *Madam* were, originally, Names given to none but the King, his Brother, and their Wives, both in *France* and *England*; yet now the *Plow-man* in *France* is called *Monsieur*, and his *Wife*, *Madam*: And men of ordinary Trades in *England*, *Sir*, and their Wives, *Dame*; (which is the Legal Title of a *Lady*) or else *Mistress*, which is the same with *Madam* in French. So prevalent hath *Pride* and *Flattery* been in all Ages, the

one

one to give, and the other to receive *Respect*, as they term it. See *Howel's History of France* in these things.

§. 6. But some will tell us, *Custom should rule us; and that it is against us.* But it is as easily answered, and more truly; That though in things *Reasonable* or *Indifferent*, Custom is obliging or harmless; yet in things *Unreasonable* or *Unlawful* she has no Authority. For Custom can no more change Numbers than Genders, nor yoke *One* and *You* together, than make a Man into a Woman; or *One*, a Thousand. But if Custom be to conclude us, 'tis for us. For as Custom is nothing else but *Ancient Usage*, I appeal to the Practice of Mankind, from the beginning of the World, through all *Nations*, against the Novelty of this Confusion, viz. *You*, to *One Person*. Let Custom, which is *Ancient Practice* and *Fact*, issue this Question. Mistake me not: I know *Words* are nothing, but as men give them a Value or Force by use: But then, if you will discharge *Thou*, and that *You* must succeed in its place, let us have a *Distinguishing Word* in the room of *You*, to be used in Speech to *Many*. But to use the same

same word for *One* and *Many*, when there are two, and that only to please a *Proud* and *Haughty* Humour in man, is not reasonable in our Sense, which, we hope, is *Christian*, though not *Muslim*.

§. 7. But if *Thou* to a Single Person, be *Improper* or *Uncivil*, *God* himself, all the holy *Fathers* and *Prophets*, *Christ Jesus* and his *Apostles*, the *Primitive Saints*, all *Languages* throughout the *World*, and our own *Law-Proceedings* are *Guilty*; which, with *Submission*, were great *Presumption* to imagine. Besides, we all know, it is familiar, with the most of *Authors*, to *Preface* their *Discourses* to the *Reader* in the same *Language* of *Thee* and *Thou*: As; *Reader*, *Thou art desired*, &c. Or, *Reader*, *This is writ to inform Thee of the Occasion*, &c. And it cannot be denied, that the most famous *Poems* dedicated to *Love* or *Majesty*, are writ in this *Stile*. Read of each in *Chaucer*, *Spencer*, *Waller*, *Cowley*, *Drayden*, &c. Why then should it be so *Homely*, *Ill-bred* and *Insufferable* in us? This, I conceive, can never be answered.

§. 8. I doubt not at all, but that something altogether as *Singular* attended the Speech of *Christ* and his *Disciples*: For I remember it was urg'd up, on *Peter* in the High-Priest's Palace, as a *Proof* of his belonging to *Jesus*, when he denyed his Lord: *Surely* (said they) *thou art one of them; for thy Speech bewrayeth thee.* They had guest by his *Looks*, but just before, *That he had been with Jesus*; but when they discoursed him, his *Language* put them all out of doubt: *Surely*, then *he was one of them*, and *he had been with Jesus*. Something it was he had learned in his Company, that was *Odd* and *Observable*; to be sure, not of the World's Behaviour. Without question, the *Garbe*, *Gate* and *Speech* of his Followers differed, as well as his *Doctrine*, from the World; for it was a part of his *Doctrine* it should be so. It is easie to believe, they were more *Plain*, *Grave* and *Precise*; which is the more *Credible* from the way, which *Poor*, *Confident*, *Fearful Peter* took to disguise the business; for he fell to *Cursing* and *Swearing*. A sad shift! but he thought *That the Likeliest* was to remove the *Suspicion* that was most  
*Unlike*

*Unlike Christ.* And the *Policy* took ; for it silenced their Objections ; and *Peter* was as Orthodox as they. But though they found him not out, the *Cocks-Crow* did ; which made *Peter* remember his Dear, Suffering Lord's words, and he went forth and Wept bitterly, that he had denyed his Master, who was then delivered up to Dye for him.

§. 9. But our last Reason is of most weight with me ; and because, *Argumentum ad Hominem*, it is most heavy upon our *Dispisers*, which is this: It should not therefore be urged upon us, because it is a most Extravagant piece of Pride in a Mortal man to require or expect, from his fellow Creature, a more civil Speech, or grateful Language than he is wont to give the Immortal God and his Creator in all his Worship to him. Art thou, O man, Greater than he that made thee ? Canst thou approach the God of thy Breath and Great Judge of thy Life with *Thou* and *Thee*, and when thou risest off thy Knees, scorn a Christian for giving to Thee (*Poor Mushroom of the Earth*) no better Language, than thou hast given to God but just before ? An *Arrogance* not to be easily equal'd ! But again, it is



is either *too much* or *too little* Respect; if *too much*, don't Reproach and be Angry, but gravely and humbly *Refuse* it: If *too little*, why dost thou show to God no more? O *whither* is Man gone! to what a pitch does he soar? He would be used more *Civilly* by us, than he uses God, which is to have us make more than a *God* of him; But he shall want *Worshippers* of us, as well as he wants the *Divinity* in himself that deserves to be worshipped. Certain we are that the *Spirit* of God seeks not these *Respects*, much less *pleads* for them, or would be *Wroth* with any that *Conscientiously* refuse to give them. But that this *vain Generation* is guilty of using them to gratifie a *vain Mind*, is too palpable. What *Capping*, what *Cringing*, what *Scraping*, what *vain unmeant Words*, most *hyperbolical Expressions*, *Complements*, *gross Flatteries*, and *plain Lyes*, under the name of *Civilities*, are Men and Women guilty of in *Conversation*? Ah, my Friends! whence fetch you these Examples? What part of all the *Writings* of the *holy men* of God warrants these things? But to come near to your own *Profession*: Is *Christ* your

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Heb. 11.

Example herein, whose *Name* you pretend to bear? or those *Saints* of old that lived in *Desolate Places*, of whom the *World was not worthy*? Or do you think you follow the Practice of those *Christians*, that in Obedience to their Master's Life and Doctrine, forsook the Respect of Persons, and relinquished the Fashions, Honour and Glory of this Transitory World: Whose Qualifications lay not in external *Gestures, Respects and Complements*; but in a *meek and quiet Spirit*, adorned with *Temperance, Virtue, Modesty, Gravity, Patience and Brotherly Kindness*, which were the Tokens of *True Honour*, and only *Badges of Respect and Nobility* in those Christian Times? O no! But is it not to expose our selves both to your *Contempt and Fury*, that we Imitate them and not you? And tell us pray, are not *Romances, Playes, Masks, Gameing, Fidlers, &c.* the Entertainments that most delight you? Had you the *Spirit of Christianity* indeed, could you consume your most precious *little Time* in so many Unnecessary Visits, Games, and Pastimes; in your *Vain Complements, Courtships, feigned Stories, Flatteries and Fruitless* Novel-

1 Pet. 3.  
3, 4.

Novelties, and what not? invented and used to your diversion, to make you easie in your forgetfulness of God! Which never was the *Christian* way of Living, but the Entertainment of the *Hearkens that knew not God*. Oh were you truly toucht with the Sense of your Sins, and in any measure *Born again*; did you take up the *Cross* of *Jesus*, and live under it, these things (which so much please your Wanton and Sensual Nature) would find no place with you! This is not seeking the things that are Above, to have the Heart thus set on Col. 3. 1. things that are below; nor Working out our own Salvation with Fear and Trembling, to spend your dayes in Vanity. This is not Crying with *Elihu*, I know not to give Flattering Titles to men; for in so doing my Maker would soon take me away: This is not to deny Self, and lay up for a more hidden and enduring Substance; an Eternal Inheritance in the Heavens that will not pass away. Well, my Friends, whatever you think, your Plea of Custom will find no place at God's Tribunal: The Light of Christ in your own Hearts will Over-rule it, and his Spirit, against which we testifie,

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shall!

## No Cross, No Crown.

shall then appear to be what we say it is. Say not, *I am Serious about slight things*: But beware you of *Levity and Rashness* in serious things!

§. 10. Before I close, I shall add a few *Testimonies* from Men of general Credit, in favour of our *Non-conformity* to the World in this particular.

The Testimonies  
of severe.

*Luther*, the Great Reformer (whose Sayings were Oracles with the Age he lived in, and of no less Reputation now, with many that Object upon us) was so far from *Condemning* our Plain Speech, that, in his *Ludus*, he sports himself with You to a Single Person, as an Incongruous and Ridiculous Speech, viz. *Magister vocestis iratus? Master, are You Angry*; as Absurd with him in *Latin*, as, *My Masters, art Thou Angry*, is in *English*. *Erasmus*, a Learned Man and an Exact Critick in Speech (than whom, I know not any, we may so properly refer the Grammar of the matter too) not only derides it, but bestows a whole Discourse upon rendring it Absurd: Plainly manifesting, that it is impossible to preserve Numbers, if You, the only word for more than One, be used to express One. As also, That the Original of this Corruption

ruption, was the Corruption of *Flattery*. *Lipius* affirms of the Ancient *Romans*, that the manner of Greeting now in Vogue was not in use amongst them. To conclude, *Howell*, in his History of *France*, gives us an Ingenuous Account of its *Original*: Where he not only assures us, That *Antiently* the *Peasants*, *Thow'd*, their *Kings*, but that *Pride and Flattery* first put *Inferiors* upon paying a *Plural Respect* to the *Single Person* of every *Superior*, and *Superiors* upon receiving it. And though we had not the *Practice* of *God* and *Man* so undeniably to justify our *Plain* and *Homely Speech*; yet, since we are perswaded that its *Original* was from *Pride* and *Flattery*, we cannot in *Conscience* use it. And how ever we may be censured as *Singular* by those *Loose* and *Airy Minds*, that through the continual *Love* of *Earthly Pleasures*, consider not the true *Rise* and *Tendency* of *Words* and *Things*; yet, to *Us*, whom *God* has convinced, by his *Light* and *Spirit* in our *Hearts*, of the *Folly* and *Evil* of such *Courses*, and brought into a *Spiritual* discerning of the *Nature* and *Ground* of the *Worlds Fashions*, they appear to be *Fruits* of

*Pride*

John 3.  
19. 20.  
21.

Mat. 12.  
63.

*Pride and Flattery; and we dare not continue in such vain Compliances to Earthly Minds, lest we Offend God, and Burden our own Consciences. But having been sincerely affected with the Reproofs of Instruction, and our Hearts being brought into a Watchful Subjection to the Righteous Law of Jesus, so as to bring our Deeds to the Light, to see in whom they are wrought, if in God, or not; We cannot, we dare not Conform our selves to the fashions of the World, that pass away; knowing assuredly, that For every Idle Word that men speak, they shall give an Account in the Day of Judgment.*

§. 11. Wherefore, Reader, whether thou art a Night-walking Nicodemus, or a Scoffing Scribe: One that would visit the blessed Messiah, but in the dark Customs of the World; that thou mightest pass as undiscerned, for fear of bearing his Reproachful Cross; or else a favourer of *Haman's Pride*, and countest these Testimonies but a foolish Singularity; I must say, *Divine Love enjoyns me to be a Messenger of Truth to thee; and a faithful Witness against the Evil of this degenerate World, as in other, so in these things;*

things; in which the Spirit of *Vanity* and *Lust* hath got so great an Head, and lived so long uncontrouled, that it hath Impudence enough to term its *Darkness* *Light*, and to call its *Evil Off-spring* by the names due to a better Nature, the more easily to deceive People into the practice of them. And truly, so very Blind and Insensible are most, of what Spirit they are, and Ignorant of the meek and self-denying Life of holy Jesus, whose Name they profess, that to call each other *Rabbi*, that is, *Master*; to Bow to men, (which I call *Worship*) and to Greet with *Flattering Titles*; and do their fellow-Creatures *Homage*: To Storn that Language to themselves that they give to God, and to spend their time and Estate to gratifie their wanton minds; [the Customs of the *Gentiles*, that knew not God] pass with them for *Civility*, good *Breeding*, *Decency*, *Recreation*, *Accomplishments*, &c. O that Man would Consider since there are but *Two Spirits*, one good, the other evil, which of them it is that inclines the World to these things! And whether it be *Nicodemus*, or *Mordecai* in Thee, that doth be-friend these *Despised Christians*, which makes thee



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thee *Assamed* to disown that openly in Conversation with the World, which the true *Light* hath made *Vanity* and *Sin* to thee in *secret*? Or if thou art a *De-sperer*, tell me, I pray thee, which dost thou think thy Mockery, Anger or Contempt do most resemble, proud *Hamon* or good *Mordecai*? My Friend, know, that no man hath more delighted in, or been Prodigal of those *Vanities*, called *Civilities*, than my self; and could I have covered my *Conscience* under the *Fashions* of the World, truly, I had found a Shelter from the Showers of Reproach that have fallen very often and thick upon me: But had I, with *Joseph*, Conformed to *Aegyptus Customs*, I had *sinned* against my God, and lost my *Peace*. But I would not have thee think, it is a meer *Thou* or *Title*, simply or nakedly in themselves, we *bog*le at, or that we would beget, or set up any *Form Inconsistent* with *Sincerity* or true *Civility*? There's but too much of that: But the Esteem and Value the vain minds of men do put upon them, that ought to be crossed and stript of their Delights, constrains us to testify so steadily against them. And this  
know,

know, from the sense *God's* holy Spirit hath begotten in us, that That which requires these Customs, and begets fear to leave them, and pleads for them, and is displeased, if not used and paid, is the Spirit of *Pride* and *Flattery* in the ground, though *Frequency*, use, or *Generosity* may have abated its strength in some: And this being discovered by the Light that now shines from Heaven in the Hearts of the *despised Christians* I have Communion with, necessitates them to this Testimony, and my self, as one of them, and for them, in a *Reproof* of the *Unfaithful*, who would walk Undiscerned, though Convinced to the contrary, and for an *Allay* to the proud *despisers*, who scorn us as a People guilty of *Affectation* and *Singularity*. For the Eternal God, who is great amongst us, and on his way in the Earth to make his Power known, will root up every Plant that his right Hand hath not planted. Wherefore let me beseech thee, Reader, to consider the foregoing Reasons, which were mostly given me from the Lord, in that time, when my *Condescension* to these *Passions* would have been purchased at almost any Rate;

*Rate*; but the certain sense I had of their *Contrariety* to the meek and self-denying Life of holy Jesus, required of me my *disuse* of them, and *faithful Testimony* against them. I speak the Truth in Christ, I lye not; I would not have brought my self under *Censure* and *Disdain* for them, could I, with Peace of Conscience, have kept my Belief under a *Worthy* behaviour. It was extream *Irk*some to me to *decline* and *expose* my self: But having an Assured and Repeated sense of the *Original* of these vain Customs, that they rise from *Pride*, *Self-love* and *Flattery*, I dared not *gratify* that mind in my self or others. And for this Reason it is, that I am earnest with my *Readers* to be Cautious, how they reprove us on this occasion; and do once more entreat them, that they would seriously weigh in themselves, whether it be the *Spirit* of the *World*, or of the *Father*, that is so *angry* with our *honest*, *plain* and *harmless* *Thou* and *Thee*: That so every *Plant* that God, our heavenly Father, hath not *planted* in the Sons and Daughters of men, may be rooted up.

## CHAP. XI.

§. 1. Pride leads People to an Excessive Value of their Persons. §. 2. It is plain from the Racket that is made about Blood and Families: Also, in the case of Shape and Beauty. §. 3. Blood no Nobility, but Virtue. §. 4. Virtue no Upstart Antiquity, no Nobility without it, else Age and Blood would bar Virtue in the present Age. §. 5. God teaches the true Sense of Nobility, who made of one Blood, all Nations: There's the Original of all Blood. §. 6. These men of Blood, out of their Feathers look like other men. §. 7. This is not said to reject, but humble the Gentleman: The Advantages of that Condition above others. An Exhortation to recover their lost Oeconomy in Families, out of Interest and Credit. §. 8. But the Author has an higher Motive; the Gospel and the Excellencies of it, which they profess. §. 9. The Pride of Persons, respecting Shape and Beauty: The Washes, Patches, Paintings, Dressings, &c. this Excess would keep the Poor: The Mischiefs that attend it. §. 10. But Pride in the Old, and Homely, yet more hateful: That it is usual. The Madness of it. Counsel to the Beautiful, to get their Souls like their Bodies; and to the Homely, to supply want of that in the Adornment of their Lasting Part, their Souls with Holiness. Nothing Homely with God but Sin, The Blessedness of those that wear Christ's Yoke and Cross, and are Crucified to the World.

T

§. 1.

1 John 2.  
16, 17.

§. 1. **B**ut Pride stops not here ; the  
 excites People to an *Excessive*  
*Value and care of their Persons*: They  
 must have Great and Punctual Atten-  
 dance, Stately Furniture, Rich and Ex-  
 act Apparel: All which help to make  
 up that *Pride of Life*, that John tells us,  
 is *not of the Father, but of the World*. A  
 Sin God charged upon the *Haughty*  
*Daughters of Zion*, Isa. 3. and on the  
*Proud Prince and People of Tyre*, Ezek.  
 27. 28. Read these Chapters, and mea-  
 sure this Age by their Sins, and what  
 is coming on these Nations by their  
 judgments. But at the present I shall  
 only Touch upon the first, viz. *The ex-*  
*cessive value People have of their Persons*;  
 leaving the rest to be considered under  
 the last Head of this Discourse, which  
 is *Luxury*, where they may not be im-  
 properly placed.

§. 2. That People are generally *Proud*  
*of their Persons*, is too visible and trou-  
 blefom; especially if they have any pre-  
 sence, either to *Blood or Beauty*: The  
 one has raised many *Quarrels* among  
 Men, and the other among Women, and  
 Men, too often, for their sakes, and at  
 their

touch

s T

their Excitements. But to the first: What a putrier has this *Noble Blood* made in the World, *Antiquity of Name* or *Family*, whose *Father* or *Mother*, *Great Grand-Father*, or *Great-Grand-Mother* was best *Descended* or *Allied*? What *Stock* or what *Clan* they came off? What *Coat of Arms* they gave? Which had, of right, the *Precedence*? But, methinks, nothing of mans Folly has less *Shew of Reason* to palliate it.

§. 3. For first, What matter is it of whom any one is *Descended*, that is not of Ill fame; since 'tis his own *Virtue*, that must *Raise*, or *Vice Depress* him? An Ancestors Character is no Excuse to a mans *Ill Actions*, but an Aggravation of his *Degeneracy*: And since *Virtue* comes not by *Generation*, I neither am the better nor the worse for my *Fore-Father*: To be sure, not in Gods Account; nor should it be in Mans. No body would endure Injuries the easier, or reject Favours the more, for coming by the hand of a man Well or ill *Descended*. I confess, it were greater Honour to have had no *Blood*, & with an *Hereditary Estate*, to have had a *Lineal Descent* or *Worth*: But that was never



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found, no, not in the *most Blessed* of *Families* upon Earth, I mean *Abraham's*. To be Descended of *Wealth* and *Titles*, fill no Mans Head with *Brains*, or Heart with *Truth*: Those Qualities come from an higher Cause: 'Tis Vanity then, and most Condemnable Pride, for a man of Bulk and Character to despise another of a *Less Size* in the World, and of *Meaner Alliance* for want of them; because the *latter* may have the *Merit*, where the former has only the *Effects* of it in an *Ancestor*: And though the one be Great, by means of a Fore-father; the other is so too, but 'tis by his *Own*: Then, pray, which is the *Bravest Man* of the two?

S. 4. O, says the *Person proud of Blood*, *It was never good World, si: ce we have had so many Upstart Gentlemen!* But what should others have said of that mans *Ancestor*, when he started first up into the Knowledge of the World? For he, and all *Men and Families*, ay, and all *States and Kingdoms* too, have had their *Upstarts*, that is, their *Beginnings*. This is like being the *True Church* because *Old*, not because *Good*; for *Families* to be *Noble* by being *Old*, and not by



by being *Virtuous*. No such matter : It must be *Ag* in *Virtue*, or else *Virtue* before *Age* ; for otherwise a man should be Noble by the means of his Predecessor ; and yet the Predecessor less Noble than He, because he was the Acquirer : Which is a *Paradox* that will puzzle all their *Heraldry* to explain. Strange, that they should be more Noble than their Ancestor, that got their *Nobility* for them ! But if this be Absurd, as it is, then the *Upstart* is the *Noble Man* ; the Man that got it by his *Virtue* : And those are only Intituled to his Honour, and are Imitators of his *Virtue* ; the rest may bear his *Name* from his *Blood*, but that is all. If *Virtue* then give Nobility, which *Heathens* themselves agree, then *Families* are no longer truly Noble, than they are *Virtuous*. And if *Virtue* go not by *Blood*, but by the *Qualifications* of the *Descendents*, it follows, *Blood* is excluded : Else *Blood* would barr *Virtue* ; and no man that wanted the one, should be allowed the benefit of the other : Which were to stint and bound *Nobility* for want of *Antiquity*, and make *Virtue* *useless*.

No,

Ezek. 18.

No, let Blood and Name go together, but pray let Nobility and Virtue keep Company, for they are nearest of Kin. Tis thus posited by God himself, that best knows how to Apportion things with an equal and Just Hand. He neither likes nor dislikes by descent; nor does he regard what People were, but are. He remembers not the Righteousness of any Man that leaves his Righteousness; much less any Unrighteous man for the Righteousness of his Ancestor.

Act 17. 26

§. 5. But if these Men of Blood please to think themselves concerned to believe and reverence God in his holy Scriptures, they may learn, that *In the beginning He made, of One blood, all Nations of Men, to dwell upon all the Face of the Earth*; and that we all Descended of one Father and Mother. A more certain Original than the best of us can Assign. From thence go down to Noah, who was the Second Planter of Humane Race, and we are upon some Certainty for our Fore-Fathers. What Violence has rap'd, or Virtue merited since, and how far we that are alive are concerned in

in either, will be hard for us to determine but a very few Ages off us.

S. 6. But methinks, it should suffice to say, our own Eyes see, that Men of Blood, out of their *Geer* and *Trappings*, without their *Feathers* and *Finery*, have no more Marks of Honour by Nature stamp'd upon them, than their Inferiour Neighbours. Nay, themselves being Judges, they will frankly tell us, they feel all those Passions in their Blood that make them like other men, if not farther from the *Virtue* that truly dignifies. The lamentable *Ignorance* and *Debauchery* that now rage among too many of our Greater sort of Folks, is too clear and casting an Evidence in the point: And pray tell me, of what *Blood* are they come?

S. 7. Howbeit, when I have said all this, I intend not by *Debasing* one false Quality, to make *Insolent* another that is not true. I would not be thought to set the Churle upon the present Gentlemans Shoulder, by no means: His Rudeness will not mend the matter. But what

what I have writ, is to give Aim to all, where true Nobility dwells, that every one may arrive at it by the ways of Virtue and Goodness. But for all this, I must allow a great Advantage to the Gentleman, and therefore prefer his Station just as the Apostle *Paul*, who, after he had humbled the *Jews*, that insulted upon the *Christians* with their Law and *Rites*, gave them the Advantage upon all other Nations in *Statutes* and *Judgements*. I must grant, that the Condition of our Great Men is much to be preferred to the Ranks of *Inferiour People*. For, 1<sup>st</sup>, They have more Power to do good: And if their Hearts be equal to their Ability, they are Blessings to the People of any Country. 2<sup>dly</sup>, The Eyes of the People are usually directed to them; and if they will be kind, Just and Helpful, They shall have their Affection and Services. 3<sup>dly</sup>, They are not under equal Straits with the Inferiour sort, and consequently they have more help, leisure and occasion to polish their Passions and Tempers with Books and Conversation. 4<sup>thly</sup>, They have more Time to observe the Actions of

of other Nations; to travel and view the Laws, Customs and Interests of other Countries; and bring home whatsoever is *Worthy* or *Imitable*. And so an easier Way is open for Great Men to get Honour; and such as love true Reputation, will imbrace the best means to it. But because it too often happens, that Great Men do little mind to give God the Glory of their Prosperity, and to live answerable to his Mercies; but on the contrary, live *without God in the World*, fulfilling the *Lust* thereof, his hand is often seen, either in *Enriching* or *Extinguishing* them; and raising up Men of more Virtue and Humility to their Estates and dignity. However, I must allow, that among people of this Rank, there have been some of them of more than ordinary Virtue, whose *Example* have given *Light* to their Families. And it has been something Natural for some of their Descendants to endeavour to keep up the Credit of their *Houses*, in proportion to the *Merit* of their *Founder*. And to say true, if there be any Advantage in such Descent, 'tis not from Blood, but *Education*. For

Blood has no Intelligence in it, and is often *Spurious* and *Uncertain*; but *E-ducation* has a mighty *Influence* and *strong B,ass* upon the *Affections* and *Actions* of men. In this, the *Antient Nobles* and *Gentry* of this Kingdom did *Excell*: And it were much to be wisht, that our Great People would set about to recover the *Antient Oeconomy* of their *Houses*, the strict and virtuous *Discipline* of their *Ancestors*, when men were honoured for their *Atchievements*, and when nothing more exposed a man to *Shame*, than his being born to a *Nobility*, that he had not a *Virtue* to support.

S. 8. O but I have an higher Motive! the *Glorious Gospel* of *Jesus Christ*, which having taught this *Northen Isle*, and all Ranks professing to believe in it; let me prevail upon you, to seek the *Honour* that it has brought from *Heaven*, to all the true *Disciples* of it, who are indeed the *Followers* of *God's Lamb*, that takes away the *Sins* of the *World*. Receive with *Meekness* his *Gracious Word* into your *Hearts*, that *subdues* the *Worlds Lusts*, and leads in the holy way to *Blessedness*. Here are *Charms* no carnal *Eye* hath seen, nor *Ear*

Ear heard, nor Heart perceived, but they are Revealed to such humble Converts by his Spirit. Remember you are but Creatures, and that you must dye, and after all be Judg'd.

S. 9. But *Personal Pride* ends not in Nobility of Blood; it leads Folks to a Fond Value of their Persons, be they Noble or Ignoble; especially if they have any pretence to Shape or Beauty. It is admirable to see, how much it is possible for some to be taken with Themselves, as if nothing else deserved their Regard or the good Opinion of Others. It would abate their Folly, if they could find in their Hearts to spare but half the time to think of God and their *later End*, which they most prodigally spend in Washing Perfuming, Painting, Latching, Attiring and Dressing: In these things they are Precise and very Artificial; and for Cost they spare not. But that which aggravates the Evil is the Pride of One might comfortably supply the Need of Ten. Cross Impiety, that it is, that a Nation's Pride should not be spared to a Nation's Good! But what is this for at last? Only to be Admired, to have



have Reverence, draw Love, and command the Eyes and Affections of Beholders. And so *Fantastick* are they in it, as hardly to be pleased too. Nothing is good, or fine, or fashionable enough for them. The Sun it self, the Blessing of Heaven, and Comfort of the Earth, must not shine upon them, lest it Tan them; nor the Wind blow, for fear it should disorder them. O *Impious Nicety*! Yet while they value themselves above all else, they make themselves the *Vassal* of their own *Pride*: Worshipping their *Shape*, *Feature* or *Complexion*, which so ever is their *Excellency*. The end of all which is but too often to excite unlawful Love, which I call *Lust*, and draw one another into as *Miserable* as *Evil* Circumstances. In *Single Persons* it is of ill consequence; for if it does not awaken *Unchaste Desires*, it lays no Foundation for *solid* and lasting *Union*. Want of which helps to make so many *Unhappy Marriages* in the World. But in *Married People*, the Sin is aggravated; for they have none of right to please, but one another; and to affect the *Gally* and *Vanity* of *Youth*, is an ill sign

sign of loving and living well at Home: It looks rather like *dress*ing for a *Market*. It has sad Effects in Families; *Discontents*, *Partings*, *Duels*, *Poysonings*, and other *Infamous Murders*. No Age can better tell us the sad Effects of this sort of Pride than this we live in; as, how *Excessive Wanton*, so how *Fatal* it has been to the *Sobriety*, *Vertue*, *Peace* and *Health* of Families in this Kingdom?

§. 10. But I must needs say, that of all Creatures this sort of Pride does least become the *Old* and *Homely*, if I may call the *Ill-favoured* and *Deformed* so; for the *Old* are Proud only of what they had, which shews to their *Reproach*, their Pride has *out-liv'd* their Beauty, and when they should be a *Repenting*, they are *making work* for *Repentance*. But the *Homely* are yet worse; they are Proud of what they *never had*, nor ever can have. Nay, their Persons seem as if they were given for a *perpetual Humiliation* to their Minds, and to be proud of them, is loving Pride for *Pride's sake*, and to be proud without a *Temptation* to be proud. And yet in my whole Life I have

have observ'd nothing more *doting* on it self: A strange Infatuation and Enchantment of Pride! What! No to see right with their Eyes, because of the Partiality of their Minds? *This self-love is blind indeed.* But to add Expence to the Vanity, and to be *Costly* upon That which can't be Mended; One would think they should be down-right Mad: Especially if they consider that they look the *Homelier* for the things that are thought Handsom, and do but thereby draw their Deformity more into notice by that which does so little become them.

But in such Persons *Follies* we have a *Specimen* of Man; what a Creature he is in his *Lapse* from his *Primitive Image*.

Mat. 19. *All this* (as Jesus said of Sin of Old)  
11, 18, *comes from within*; that is, the Dis-  
19, 20. regard that man and woman have to the

Deut. 30. *Word* of their Creator in their *Hearts*,

14. which shews Pride and teaches Humi-  
Rom. 10. lity and Self-abasement, and directs the  
8. mind to the *true Object* of Honour and

Worship; and that with an Awe and

Reverence *suitable* to his Sovereignty and Majesty. *Poor Mortals!* but living *Div*; made of what they tread on;

who,

who, with all their *Pride* cannot secure themselves from the Spoil of Sickness, much less from the Stroke of Death. O! Did people consider the *Inconstancy* of all visible things, the *Cross* and *Adverse Occurrences* of Man's Life, the *Certainty* of his Departure and Eternal Judgment, 'tis to be hoped, they would bring their Deeds to Christ's *Light* in their Hearts; they would see if they were *wrought in God* or no, as the Beloved Disciple tells us from his dear Masters Mouth. Art thou *Shapely*, *Comely*, *Beautiful*; the exact Draught of an Humane Creature? *Admire that Power that made thee so*. Live an Harmonious Life to the curious Make and Frame of thy Creation; and let the Beauty of thy Body, teach thee to *Beautify* thy Mind with Holiness, the Ornament of the beloved of God. Art thou *Homely* or *Deformed*, Magnifie that Goodness which did not make thee a *Beast*; and with the *Grace* that is given unto thee, (for it has appeared to all) learn to adorn thy Soul with *Enduring Beauty*. Remember, *The King of Heavens Daughter*, the Church, (of which true Christians are *Members*) is

John 3.  
20, 21.

Tit. 2.  
11, 12.

all

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is all glorious within: And if thy Soul excell, thy Body will only set off the Lustre of thy Mind. Nothing is homely in God's sight but Sin; and that Man and Woman That commune with their own Hearts, and Sin not; who in the Light of holy Jesus, watch over the Movings and Inclinations of their own Souls, and that suppress every Evil in its Conception, they love the Yoke and Cross of Christ; and are daily by it Crucified to the World; but live to God in that Life which out-lives the fading Satisfaction of it.

## CHAP. XII.

§ 1. The Character of a Proud Man: A Glutton upon himself. Is proud of his Pedigree. § 2. He is Insolent and Quarrellous, but Cowardly, yet Cruel. § 3. An ill Child, Subject and Servant. § 4. Unhospitable. § 5. No Friend to any. § 6. Dangerous and Mischievous in Power. § 7. Of all things Pride bad in Ministers. § 8. They claim Privilege above others. § 9. And call themselves the Clergy: Their Lordliness and Avarice. § 10. Death swallows all. § 11. The Way to escape these Evils.

§ 1.

§. 1. **T**O Conclude this great Head of *Pride*, let us briefly see upon the whole matter, what is the Character of a *Proud Man* in himself, and in divers *Relations* and *Capacities*. A *Proud Man* ~~is~~ is a kind of *Glutton* upon himself; for he is never satisfied with *Loving* and *Admiring* Himself; whilst nothing else, with him, is *Worthy* either of *Love* or *Care*: If good enough to be the *Servant* of his *Will*, 'tis as much as he can find in his Heart to allow: As if he had been only made for himself, or rather that he had made himself. For as he despises *Man*, because he cannot abide an *Equal*, so he does not love *God*, because he would not have a *Superior*: He cannot bear to owe his *Being* to another, lest he should thereby acknowledge *One* above himself. He is one that is mighty *Big* with the Honour of his *Ancestors*, but not of the *Virtue* that brought them to it; much less will he trouble himself to *Imitate* them. He can tell you of his *Pedigree*, his *Antiquity*, what *Estate*, what *Matches*; but forget that they are gone, and that he must *Dye* too.



§. 2. But how Troublesom a Companion is Proud Man! Ever Positive and Controuling; and If you yield not, Insolent and Quarrellom: Yet at the Upshot of the matter, Cowardly: But If strongest, Cruel. He has no Bowels of Adversuy, as if it were below him to be sensible: He feels no more of other mens Miseries, than if he were not a Man, or it were a Sin to be sensible: For not feeling himself Interested, he looks no further: He will not *disquiet* his Thoughts with other mens Infelicities: It shall content him to believe they are Just: And he had rather Charlishly upbraid them as the Cause, than be ready to Commiserate or Relieve them. So that Compassion and Charity are with him as Useless, as Humility and Meekness are Hateful.

§. 3. A Proud Person makes an Ill Child, Servant and Subject: He Condemns his Parents, Master and Prince: He will not be Subject. He thinks himself too Wise or too Old to be directed; as if it were a *Stavish* thing to Obey, and that none were Free that may not do what they please; which turns

Duty



*Duty* out of Doors, and degrades *Authority*. On the other hand, if it be an *Husband*, or *Father*, or *Master*, there is scarcely any enduring. He is so insufferably *Curious* and *Tally*, that 'tis an *Affliction* to live with him: For hardly can any hand carry it even enough to please him. Some *Piccolillo* about his *Clothes*, his *Diet*, his *Lodging* or *Attendance* quite disorders him: But especially if he fancies any *Want* in the *State* and *Respect* he looks for. Thus *Pride* destroys the *Nature* of *Relations*: On the one side, it learns to *Contemn* *Duty*; and on the other side, it turns *Love* into *Fear*, and makes the *Wife* a *Servant*, and the *Children* and *Servants*, *Slaves*.

S. 4. But the *Proud Man* makes an ill Neighbour too; for he is an *Enemy* to *Hospitality*: He dispises to receive *Kindness*, because he would not shew any, nor be thought to need it. Besides, it looks too *Equal* and *Familiar* for his *Haughty Humour*. *Emulation* and *Detraction* are his *Element*; for he is *Jealous* of *Attributing* any *Praise* to others, where *Just*, lest that should cloud and lessen him to whom it never could

could be due: He is the man that fears, what he should wish, to wit, *That other should do well.* But that is not all; he maliciously *Miscalls* their Acts of Virtue, which his Corruptions will not let him Imitate, that they may get no Credit by them. If he wants any Occasion of doing *Mischief*, he can make one; either, they *Use him Ill*, or have some *Design upon him*; or i<sup>o</sup> other day they paid him not the *Cap and Knee*; the *Distance and Resp<sup>t</sup>* he thinks his *Quality, Parts or Merit* do require. A small thing serves a *Proud Man* to pick a Quarrel; Of all Creatures the most *Jealous, Sullen, Spighful and Revengeful*: He can no more forgive an Injury, than forbear to do one.

§. 5. Nor is this all, a *Proud Man* can never be a *Friend* to any body. For besides that his Ambition may always be *brib'd* by Honour and Preferment to betray that *Relation*, he is *Unconvertible*; He must not be *Catechis'd* and *Counsel'd*; much less *Reprov'd* or *Contradicted*: No, he is too *Covetous* of himself to spare another man a share, and much too *high, stiff and touchy*: He will not away with those *Freedom* that

that a Real Friendship requires. To  
say true, he Contemns the Character;  
it is by too much familiar and humble  
for him. His Mighty Soul would know  
nothing besides himself and Vassals to  
stock the World. He Values other  
men as we do Cattel, for their Service  
only; and if he could, would use  
them so; but as it happens, the num-  
ber and force are Unequal.

§. 6. But a Proud man in Power is  
very Mischievous; for his Pride is the  
more dangerous by his Greatness, since  
from Ambition in private men, it be-  
comes Tyranny in them: It would  
Reign alone; nay, live so, rather than  
have Competitors: *Aut Caesar, aut Nullus.* Reason must not Check it, nor  
Rules of Law limit it; and either it  
can do no Wrong, or 'tis Sedition to  
Complain of the Wrong that it does.  
The men of this Temper would have  
nothing thought Amiss they do; at  
least, they count it Dangerous to allow  
it to be so, though so it be; for that  
would imply they had Erred, which  
it is always matter of State to deny. No,  
they will rather chuse to Perish obsti-  
nately, than by acknowledging, yield

away the Reputation of better Judging to Inferiours; though it were their Prudence to do so. And indeed, 'tis all the Satisfaction that Proud Great Men make to the World for the Miseries they often bring upon it, that, first or last, upon a Division, they leave their real Interest to follow some one Excess of humor, and are almost ever destroyed by it. This is the End Pride gives proud men, and the Ruin it brings upon them, after it has punished others by them.

S. 7. But above all things, *Pride* is Intolerable in Men pretending to Religion; and, of them, in Ministers; for they are Names of the greatest Contradiction. I speak without Respect, or Anger to Persons, or Parties; for I only touch upon the Bad of All. What shall *Pride* do with Religion, That Rebukes it? or *Ambition* with Ministers, whose very Office is *Humility*? And yet there are but too many of them, That, besides an *Equal* Guilt with others in the *fleshy* Pride of the World, are even proud of that Name and Office, which ought always to mind them of *Self-denial*. Yea, They use it as the *Brigars* do the Name of God and Christ,

Christ, only to get by it: Placing to their own Account the Advantages of that Reverend Profession, and thereby making their Function but a *Pollick Handle* to raise themselves to the Great Preferments of the World. But O then! how can such be *His Ministers*, that said *My Kingdom is not of this World*? Who, of Mankind, more Self-Conceded than these Men? If Contradicted, as Arrogant and Angry, as if it were their Calling to be so. Counsel one of them, he *Scorns* you: Reprove him; and he is almost ready to *Excommunicate* you. *I am a Minister, and an Elder*: Flying thither to secure himself from the reach of Just Censure, which indeed exposes him but the more to it: and therefore his Fault cannot be the Less by how much 'tis Worse in a *Minister* to do Ill and Spurn at *Reproof*, than an Ordinary Man.

Joh 18.  
36.

§ 8. O but he pleads an *Exemption* by his Office! What! shall he *Breed up Chickens* to pick out his own Eyes? Be *Rebuked or Instructed* by a *Lay-man or Parishioner*? A man of less Age, Learning or Ability! No such matter: He would have us believe that, his *Ministerial*

Pre-

*Prerogative* has placed him out of the Reach of Popular Impeachment. He is not subject to Vulgar Judgments. Even Questions about Religion are *Schism*. Believe as he says: 'Tis not for you to pry so curiously into the Mysteries of Religion: Never good day since Lay-men meddled so much with the Ministers Office. Not considering, poor Man, that the contrary is most true; Not many good days since Ministers meddled so much in Lay-mens business. Though perhaps there is little reason for the Distinction, besides Spiritual Gifts, and the Improvement of them by a diligent use of them for the Good of others.

2 Tim. 2.

24, 25.

Tit. 3.

1 Cor. 14.

30.

Such good sayings as these, Be ready to Teach, Answer with Meekness: Let every man speak as of the Gift of God, that is in him: If any thing be revealed to him that sits by, let the first hold his peace: Be not Lords over Gods Heritage, but Meek and Lowly; Washing the Feet of the People as Jesus did those of his poor Disciples; are Unreasonable and Antiquated Instructions with some Clergy, and little less than *Herésie* to remember them of these things. To be sure, a

proved

Mark



Mark of great Disaffection to the Church in their opinion. For by the this time their Pride has made them the Church and the People but the Pope at best: A Cypher that signifies Nothing unless They clap their Figure before it: Forgetting, that if they were as good as they should be, they could be but Ministers, Stewards and Order Shepherds; that is, Servants to the Church, Family, Flock and Heritage of God; and not that they are that Church, Family, Flock and Heritage which they are only Servants unto. Remember the words of Christ, *Let him* Mat. 29. *that would be greatest, be your Servant.* 26.

§. 9. There is but one place to be found in the holy Scripture, where the word *Clerus* (κλήρος) can properly be applied to the Church, and they have got it to themselves: From thence they call themselves the Clergy, that is, The Inheritance or Heritage of God. 1 Pet. 5. 3. Whereas Peter exhorts the Ministers of the Gospel, *Nor to be Lords over God's Heritage, nor to feed them for filthy Lucre.* Peter (belike) foresaw Pride and Avarice to be the Ministers Temptations; and indeed they have often proved



proved their Fall: And to say true, they could hardly fall by worse. Nor is there any Excuse to be made for them in these two Respects, which is not worse than their Sin. For if they have not been Lords over God's Heritage, it is because they have made themselves that Heritage, and Dis-inherited the People: So that now they may be the Peoples Lords, with a Salvo to good Old Peter's Exhortation.

And for the other Sin of Avarice, they can only avoid it, and speak Truth, thus, *That never feeding the flock, They cannot be said to feed it for Unre: That is, They get the Peoples Money for Nothing.* An Example Of which is given us by the Complaint of God himself from the Practice of the Proud, Covetous false Prophets of Old, *That the People gave their Money for that which was not Bread, and their Labour for that which did not profit them: And why? Because then the Priest had no Vision; and too many now despise it.* III S. 10. But alas! when all is done, what Folly, as well as Irreligion is there in Pride! It cannot add one Cubit to any mans Stature: What Crosses can

Isa.  
2.

55.

it hinder? What Disappointments help, or harm frustrate? It delivers not from the Common Stroke; *Sickness, Disfigures, Pain, Mis-shapes, and Death Ends the Proud Man's Fabrick.* Six Foot of Cold Earth bounds his big Thoughts; and his Person, that was too good for any place, must at last lodge within the strait Limits of so Little and so Dark a Cave; And who thought nothing well enough for him, is quickly the Entertainment of the lowest of all Animals, even Worms themselves. Thus *Pride and Pomp* come to the Common End; but with this difference, *less Pity* from the Living, and more Pain to the Dying. The Proud Man's *Antiquity* cannot secure him from Death, nor his *Heraldry* from Judgment. Titles of Honour vanish at this Extremity, and no Power or Wealth; no Distance or Respect can rescue or insure them. *As the Tree falls, it lies, and as Death leaves men, Judgment finds them.*

S. I. P. O, what can Prevent this Ill Conclusion? and what can Remedy this Woful Declension from *Ancient Meekness, Humility and Pity*, and that *Godly Life*

John 3.  
19.

Mat. 3. 8.

and Power which were so Conspicuous in the Authority of the Preachings and Examples of the Living of the First and Purest Ages of *Christianity*! Truly, nothing but an Inward and Sincere Examination by the Testimony of the holy *Light* and *Spirit* of Jesus, of the Condition of their Souls and Minds towards Christ, and a better Inquiry into the Matter and Examples of holy Record. 'Twas his Complaint of old *That Light was come into the World, but men lov'd Darkness rather than Light, because their deeds were Evil.* O If thou wouldst be a *Child* of God and a *Believer* in Christ, thou must be a *Child* of *Light*, O Man! Thou must bring thy Deeds to it, and *Examine* them by that holy *Lamp* in thy Soul, which is the *Candle* of the Lord, that shew thee thy *Pride* and *Arrogancy*, and reproves thy *Delight* in the vain *Fashions* of this World. Religion is a *Denial* of *Self*; yea, of *Self-Religion* too. It is a *Firm Tye* or *Bond* upon thy Soul to *Holiness*, whose End is *Happiness* for by it men come to see the Lord. *The Pure in Heart* (says Jesus) see God. He that once comes to bear Christ

Yok

Toke, is not carried away by the Devil's  
 Allurements; he finds Excelling Joys in  
 his Watchfulness and Obedience. If men  
 loved the Cross of Christ, his Precepts  
 and Doctrine, they would Cross their  
 own Wills, which leads them to break  
 Christ's holy Will, and lose their own  
 Souls, in doing the Devil's. Had  
 Adam minded that holy Light in Pa-  
 radise more then the Serpent's Bait,  
 and stayed his mind upon his Creator,  
 the Rewarder of Fidelity, he had seen  
 the Snare of the Enemy, and Resisted  
 him. O Do not Delight in that which  
 is Forbidden! Look not upon it, if  
 thou wouldst not be Captivated by it.  
 Bring not the Guilt of Sins of Know-  
 ledge upon thy own Soul. Did Christ  
 submit his Will to his Father's, and for  
 the Joy that was set before him, endure  
 the Cross, and despise the shame of a new  
 and untrodden way to Glory? Thou  
 also must submit thy Will to Christ's  
 holy Law and Light in thy Heart, and  
 for the Reward he sets before thee, to  
 wit, Eternal Life, Endure his Cross, and  
 despise the shame of it. All desire to Re-  
 joyce with him, but few will Suffer  
 with him, or for him. Many are the  
 Com-

Heb. 1:2.

Com-

Companions of his Table; not many of  
 his Abstinence. The Leaves they fol-  
 low, but the Cup of his Agony they  
 leave: 'Tis too Bitter: They like not  
 to Drink thereof. And divers will  
 magnify his Miracles, that are offended  
 at the Ignominy of his Cross. But O  
 Man! As He for thy Salvation, so thou  
 for the Love of Him must *Humble thy*  
*self*, and be contented to be of *No Re-*  
*putation*, that thou mayst follow him,  
 Phil. 2.7. not in a Carnal, Formal way, of vain  
 Man's Tradition and Prescription, but  
 as the holy Ghost by the Apostle doth  
 express it, In the new and living way,  
 Heb. 10. which Jesus hath consecrated, that  
 19, 20. brings all that walk in it, to the eter-  
 nal Rest of God: Whereinto he him-  
 self is entred, Who is the Holy and  
 only blessed Redeemer.

## CHAP. XIII.

§. 1. *AVARICE (the second Capital Lust) its Definition and Distinction.* §. 2. *It Consists in a Desire of unlawful things.* §. 3. *As in Davids Case about Uriah's Wife.* §. 4. *Also Ahab's about Naboth's Vineyard.* §. 5. *Next, in unlawful desires of Lawful things.* §. 6. *This Covetousness, a mark of False Prophets.* §. 7. *A R. preach to Religion.* §. 8. *An Enemy to Government.* §. 9. *Treacherous.* §. 10. *Oppressive.* §. 11. *Judas an Example.* §. 12. *So Simon Magus.* §. 13. *Lastly, In Unprofitable hoarding of Money.* §. 14. *The Covetous Man, a common Evil.* §. 15. *His Hypocrisie.* §. 16. *Gold his God.* §. 17. *He is sparing to Death.* §. 18. *Is reprov'd by Christ and his followers.* §. 19. *Ananias and Sapphira's Sin and Judgement.* §. 20. *William Tindal's Discourse on that subject referred unto.* §. 21. *Peter Charro's Testimony against it.* §. 22. *Abraham Cowley's witty and sharp Satyr upon it.*

§. 1. **I** Am come to the second part of this Discourse, which is **AVARICE** or **Covetousness** an Epidemical and a raging Distemper in the World; attended with all the Mischiefs that can make men miserable in themselves, and in Society: So near a kin to the foregoing Evil, *Pride*, that they are seldom

feldom apart: *Liberality* being almost as hateful to the *Proud*, as to the *Covetous*. I shall define it thus: *Covetousness* is the *Love of Money or Riches*: which (as the *Apostle* hath it) is the *Root of all Evil*. It brancheth it self into these three parts; 1st, *Desiring of Unlawful things*. 2dly, *Unlawfully desiring of Lawful Things*. And lastly, *Hoarding up or unprofitably with-holding the benefit of them from the Relief of private Persons, or the Publick*. I shall first deliver the fence of *Scripture*, and what *Examples* are therein afforded against this *Impiety*: And next, my own *Reasons*, with some *Authorities* from *Authors of Credit*. By which it will appear That the working of the *Love of Riches* out of the *Hearts of People*, is as much the *Business* of the *Cross of Christ*, as any one *Sin* that *Man* is fallen into.

§. 2. And First, of *Desiring or Coveting of unlawful things*: It is expressly *Forbidden* by *God* himself, in the *Law* He delivered to *Moses* upon *Mount Sinai*, for a *Rule* to his *People*, the *Jews*, to walk by: *Thou shalt not Covet (saith God) thy Neighbour's House*:  
Thou

Ephes. 5.  
3. 5.

1 Tim. 4.  
9. 10.

Exod. 20.



*Thou shalt not Covet thy Neighbours Wife,  
nor his Man-servant, nor his Maid-  
servant, nor his Ox, nor his Ass, nor  
Any Thing that is thy Neighbours. This  
God confirmed by Thunderings and  
Lightnings, and other sensible So-  
lemnities, to strike the People with  
more Awe in receiving and keeping  
of it, and to make the Breach of these  
moral Precepts more Terrible to them.  
Micah complains full-mouth'd in his  
time, They covet Fields, and take them by  
violence; but their End was Misery.  
Therefore was it said of old, Wo to  
them that covet an evil Covetousness:  
This is to our point. We have many  
remarkable Instances of this in Scrip-  
ture; two of which I will briefly re-  
port.*

Mic. 2. 2.

*§ 3. David, though otherwise a  
good Man, by unwatchfulness is ta-  
ken; the Beauty of Uriah's Wife was  
too hard for him, being disarm'd,  
and off from his Spiritual Watch.  
There was no Disswasive would do;  
Uriah must be put upon a Desperate Ser-  
vice, where it was great odds, if he  
survived it. This was to hasten the  
Unlawful Satisfaction of his Desires  
by*

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by a way that lookt not like direct Murder. The Contrivance took; Uriah is kill'd, and his Wife is quickly David's. This interpreted David's Covetousness. But went it off so? No, David had sharp Sorrow with his Meat.

Psalm 51. His Pleasure soon turn'd to Anguish and  
 Psalm 77. Bitterness of Spirit: His Soul was overwhelm'd with Sorrow: The Waves went  
 Psalm 42. over his Head: He was consumed within  
 Psalm 69. him: He was stuck in the Ashes and Clay:  
 2. 14. He cryed, he wept: Yea, his Eyes were as  
 Psalm 6. 6, a Fountain of Tears. Guiltiness was upon  
 7. him, and he must be purged, his Sins wash  
 white as Snow, that were as red as Crimson,  
 or he is undone forever. His Repentance  
 prevail'd: Behold what Work this part  
 of Covetousness makes! What Evil, what  
 Sorrow! Oh that the People of this  
 Covetousness would let the sense of Da-  
 vid's Sorrows sink deep into their  
 Souls, that they might come to Da-  
 vid's Salvation! Restore me, faith that  
 good Man: It seems he once knew a Bet-  
 ter State: Yes, and this may teach the  
 better sort to Fear, and stand in Awe  
 too, lest they Sin, and Fall. For Da-  
 vid was taken at a Disadvantage: He  
 was off his Watch, and gone from the  
 Cross:

**Cross:** The Law was not his Lamp and Light, at that instant: He was a *Wanderer* from his Safety, his *Strong Tower*, and so surprised: Then and there it was the Enemy met him, and vanquish'd him.

§. 4. The *Second* Instance is: that of *Naboth's Vineyard*: It was cover'd by *Ahab* and *Jezabel*: That which led them to such an Unlawful Desire, found means to accomplish it. *Naboth* must Dye, for he would not sell it. To do it, they Accuse the Innocent Man of *Blasphemy*, and find Two Knights of the Post, Sons of *Belial*, to Evidence against him. Thus in the Name of God, and in shew of pure Zeal to his Glory, *Naboth* must Dye; and accordingly was *Stoned to Death*. The News of which coming to *Jezabel*, she bid *Ahab* arise and take Possession, for *Naboth* was Dead: But God follow'd both of them with his Fierce Vengeance. In the place where the Dogs lick'd the Blood of *Naboth*, (saith *Elijah* in the Name of the Lord) shall Dogs lick thy Blood; even thine; and I will bring Evil upon thee, and take away thy Posterity: And of *Jezabel* (his Wife and Partner in  
this

1 Kings  
21.

this Covetousness and Murder; he adds) *the Dogs shall eat her Flesh by the Walls of Jezreel.* Here is the Infamy and Punishment due to this part of Covetousness. Let this deter those that *Desire unlawful things*; the Rights of others: For God, that is Just, will certainly repay such with Interest in the End. But perhaps these are few; either that they don't, or dare not shew it, because the Law will bite if they do. But the Next part hath company Enough, that will yet exclaim against the Iniquity of this part of Covetousness; and by their seeming Abhorrence of it, would excuse themselves of all Guilt in the rest: Let us consider that.

§ 5. The Next, and most common part of Covetousness is, *The unlawful desire of Lawful things, especially of Riches.* Money is Lawful; but *The Love of it is the Root of all Evil*, if the Man of God saith true. So Riches are Lawful; but they that pursue them *Fall into divers Temptations, Snarcs and Lusts*; if the same good Man say right; He calls them *Uncertain*, to shew their Folly and Danger that set their Hearts upon them.

1 Tim. 6.  
10.

them. *Covetousness* is hateful to God: He hath denounced great *Judgments* upon those that are Guilty of it. God Charged it on *Israel* of old, as one of the Reasons of his *Judgments*; For the *Iniquity* of his *Covetousness* (saith God) <sup>Isa. 57.</sup> *was I wroth, and smote him.* In another <sup>Jer. 6. 13.</sup> place, *Every one is given to Covetousness; and from the Prophet to the Priest,* <sup>Ch. 8. 10.</sup> *every one dealeth falsely: Therefore will I give their Wives unto others, and their Fields to them that shall inherit them.* In another place God complained thus: *But thine Eyes and thy Heart are for* <sup>& 22. 17.</sup> *nought but thy Covetousness.* By *Ezekiel* God renews and repeats his complaint against their *Covetousness*: *And they come to thee as thy People, and sit before thee as thy People: They hear thy words, but will not do them; with their Mouths they shew much Love; but their Hearts go after Covetousness.* <sup>Ezek. 33. V. 31.</sup> Therefore God, in the choice of Magistrates, made it part of their Qualification to *Hate Covetousness*; foreseeing the *Mischief* that would follow to that Society or Government where *Covetous* Men were in Power; that *Self* would byass them, and they would seek their own Ends

- Psal. 119. 30. Ends at the Cost of the Publick. David  
 rejoiced, That his Heart is inclined not to  
 Covetousness; but to the Testimonies of his  
 God. And the Wise Man expressly tells  
 Prov. 28. 9. us, that He that hateth Covetousness shall  
 prolong his dayes; making a Curse to  
 follow it. And it is by Luke charg'd  
 Luke 16. 14. upon the Pharisees as a Mark of their  
 Wickedness. And Christ in that E-  
 vangelist bids his followers, Take heed  
 and beware of Covetousness: And he  
 giveth a Reason for it that carrieth a  
 Ch. 12. 15. most excellent Instruction in it; For  
 (saith he) A Man's Life consisteth not  
 in the abundance of the things which he  
 possesseth: But he goeth further; He  
 Mark 7. 22. joyns Covetousness with Adultery, Mur-  
 der and Blasphemy. No wonder then  
 if the apostle Paul is so liberal in his  
 Rom. 1. 29. censure of this Evil: He placeth it with  
 All Unrighteousness, to the Romans:  
 To the Ephesians he writeth the like;  
 Eph. 5. 3. and addeth, Let not Covetousness be so  
 much as a name among you: And bids the  
 Col. 3. 5. Colossians, Mortify their Members; and  
 names several Sins, as Fornication, Un-  
 cleanness, and such like, but ends with  
 Covetousness; with this at the tale of  
 it, which (saith he) is Idolatry. And  
 we

we know there is not a greater offence against God: Nay, this very Apostle calls it *The Root of all Evil*, which (saith he) whilst some have devoted after, they have Erred from the Faith, and Pierced themselves through with divers Sorrows: For they that will be Rich, fall into Temptation, and a Snare, and many foolish and hurtful Lusts. O Man of God (saith he to his beloved Friend Timothy) *steer these things, and follow after Righteousness, Faith, Love, Patience, Meekness.*

1 Tim. 6. 9, 10, 11.

§. 6. Peter was of the same mind; for he maketh Covetousness to be one of the great Marks of the false Prophets and Teachers that should arise among the Christians; and by that they might know them; who, saith he, through Covetousness, shall, with feigned words make Merchandize of you. To conclude, Therefore the Author to the Hebrews, at the end of this Epistle, leaves this (with other things) not without great Zeal and Weight upon them: Let

2 Pet. 2. 3.

Heb. 13.

saith he, *your Conversation be without Covetousness* (he rests not in this generality, but goes on) *and be Content with such things as you have; for God*



*hath said, I will never leave thee, nor forsake thee.* What then? Must we conclude that those who are not Content, but seek to be *Rich*, have *for-saken God*? The Conclusion seems hard; but yet it is natural: For such, 'tis plain, are not Content with what they have; they would have more; they covet to be *Rich*, if they may: They live not with those Dependences and Regards to Providence, to which they are here exhorted: Nor is *Godliness*, with content, great *Gain* to Them.

§. 7. And truly it is a Reproach to a Man, especially the Religious Man, that *He knows not when he hath enough; when to leave off; when to be satisfied.* That notwithstanding God sends him one plentiful Season of *Gain* after another, He is so far from making that the cause of withdrawing from the *Traf-ficks* of the World, that he makes it a reason of Lanching further into it: As if the more he hath the more he may. He therefore reneweth his *Appetite*, bestirs himself more than ever, that he may have his share in the *Scramble*, while any thing is to be got. This is as if

Cumber, not Reivment, and Gain,  
 not Content, were the Duty and Com-  
 fort of a Christian. On that this thing  
 were better consider'd. For by not be-  
 ing so observable nor obnoxious to the  
 Law, as other Vices are, there is the  
 more Danger for want of that Check.  
 'Tis plain that most people strive not  
 for Subsistence, but Wealth. Some  
 there be that love it strongly; and  
 spend it liberally when they have got  
 it. Though this be Sinful, yet more  
 commendable than To love Money for  
 Moneys sake. That is one of the basest  
 Passions the Mind of Man can be cap-  
 tivated with: A perfect Lust; and a  
 greater, and more Soul-defiling one  
 there is not in the whole Catalogue of  
 Concupiscence. Which consider'd, should  
 quicken people into a serious Exami-  
 nation, how far this Temptation of  
 Love of Money hath entred them; and  
 the rather, because the steps it ma-  
 keth into the mind are almost infer-  
 sible, which renders the Danger grea-  
 ter. Thousands think themselves un-  
 concern'd in the Cation, that yet are  
 perfectly Guilty of the Evil. How  
 can it be otherwise, when those that  
 have,

have, from a *Low Condition*, acquired *Thousands*, labour yet to *Advance*, yea, double and Treble those *Thousands*; and that with the same *Care* and *Contrivance* by which they got them. Is this to live *Comfortably*, or to be *Rich*? Do we not see how *Early* they rise; how *late* they go to Bed? How full of the *Change*, the *Shop*, the *Ware-house*, the *Custom-house*; of *Bills*, *Bonds*, *Charter-Parties*, &c. they are? Running up and down, as if it were to save the *Life* of a *Condemned Innocent*. An *insatiable Lust*, and therein ungrateful to *God*, as well as hurtful to *Men*, who giveth it to them to use, and not to *Love*: That's the *Abuse*. And if this *Care*, *Contrivance* and *Industry*, and that continually, be not from the *Love* of *Money*, in those that have ten times more then they began with, and much more then they spend or need, I know not what *Testimony* any Man can give of his *Love* to any thing.

§. 8. To Conclude, it is an *Enemy* to *Government* in *Magistrates*; for it tends to *Corruption*. Wherefore those that *God* ordained, were such as

*Fear*



## No Cross No Crown.

Feared him, and hated Covetousness. Next, it hurts Society; for old Traders keep the young ones poor: And the great reason why some have too little, and so forced to drudge like Slaves to feed their Families, and keep their Chin above Water is, because The Rich hold fast and press to be Richer, and take more, which dries up the little Streams of profit from smaller Folks. There should be a Standard, both as to the Value, and Time of Traffick; and then the Trade of the Master to be shared amongst his Servants that do serve it. This were both to help the Young to get their Livelihood, & to give the Old time to think of leaving this World well, in which they have been so busy, that they might obtain a share in the other, of which they have been so careless.

§. 9. There is yet another Mischief to Government, for covetousness leads Men to abuse and defraud it, by Concealing or Falsifying the Goods they deal in: As Bringing in forbidden Goods by stealth; or lawful goods, so as to avoid the payment of Dues; or selling the goods of Enemies for Gain; or that they are not well made,

or full Measure: With abundance of that sort of Decent.

§. 10. But Covetousness has caused destructive Feuds in Families: For Estates falling into the hands of those, whose Avarice has put them upon drawing greater Profit to themselves, than was consistent with Justice, has given Birth to much trouble, and caused great Oppression. It too often falling out that such Executors have kept the right Owners out of Possession with the Money they should pay them.

§. 11. But this is not all; for Covetousness betrays Friendship: A bribe cannot be better placed to do an ill thing, or undo a good Man. Nay, it is a Murderer too often both of Soul and Body: Of the Soul, because it kills that Life it should have in God: Where Money masters the Mind, it extinguishes all Love to better things: Of the Body, for it will kill for Money, by Assassinations, Poysons, false Witness, &c. I shall end this head of Covetousness with the Sin and doom of two Covetous Men, Judas and Simon Magnus.

Judas's Religion fell in Thorny Ground: Love of Money choaked him

Pride

*Pride and Anger* in the Jews endeavour'd to *Murder* Christ; but till *Covetousness* set her hand to effect it, they were all at a Loss. They found Judas had the *Bagg*, and probably lov'd *Money*; they would try him, and did. The *Price* was set, and Judas betrays his Master, his Lord (that never did him wrong) into the hands of his most cruel *Adversaries*. But to do him right, he returned the *Money*; and to be revenged of himself, was his own *Hang-man*. A wicked Act, a wicked End. Come on, you *Covetous*! what say you now to *Brother Judas*? was he not an *Ill Man*? did he not very *Wickealy*? Yes, yes: Would you have done so? No, no; *By no means*. Very well; but so said those evil *Jews* of *Stoning the Prophets*, and that yet *Crucified the beloved Son of God*; he that came to save them, and would have done it if they had but received him, and not rejected the day of their *Visitation*. Rub your *Eyes* well, for the dust is got into them; and carefully read in your own *Consciences*, and see, if, out of love to *Money*, you have not betray'd the *Just One* in yourselves, and so are *Brethren* with

with Judas in *Iniquity*. I speak for God against an *Idol*; Bear with me! Have you not resisted, yea quenched, many times, the good Spirit of Christ in your worldly pursuit after your beloved *Wealth*? *Examine your selves, try* 2Cor13.5 *your selves; know you not your own selves, that if Christ dwell not (if he rule not, and be not, above all, beloved) in you, you are Reprobates; in an undone condition?*

§. 2. The other Covetous Man is *Simon Magus*, a Believer too; but his *Faith* could not go deep enough for *Covetousness*. He would have driven a *Bargain* with *Peter*; *So much Money* for *so much Holy Ghost*, that he might sell it again, and make a good Trade of it; Corruptly measuring *Peter* by himself, as if he had only had a better *Knack* of *Conzening* the People than himself, who had set up in *Samaria* for the Great Power of God, before the Power of God in *Philip* and *Peter* undeceived the People. But what was *Peter's* Answer and Judgment? *Thy Money* (says he) *perish with thee, thou hast neither Part nor Lot in this matter: Thou art in the Gall of bitterness, and in the bond of Iniquity:*



**My** — A dismal Sentence. Besides, it tends to *Luxury*, and rises often out of it: For from having much, they spend much, and so become poor by *Luxury*: Such are Covetous to get to spend more, which *Temperance* would prevent. For if Men would not, or could not, by good Laws well Executed and a better Education, be so Lavish in their *Tables*, *Houses*, *Furniture*, *Apparel* and *Gaming*, there would be no such Temptation to *Covet* earnestly after what they could not use: For there is but here and there a *Miser*, that loves *Money* for *Money's* sake: —

§. 13. Which leads to the last and basest part of *Covetousness*, which is yet the most sordid, to wit, *Hording up* or keeping *Money* unprofitably, both to others and themselves too. This is *Solomon's* *Miser*, that is rich, and hath nothing: *Prov. 17.* A great Sin in the sight of God. He complain'd of such, as had *Stor'd up* the labours of the Poor in their houses; he calls it their spoils, and that it is *A grinding of the Poor*, because they see it not again. *Ila. 3. 14.* But he blesteth those that consider the Poor; and commandeth every one To open freely to his Brother that is in need; *I. Deut. 15. 7.*

not.

not only he that is spiritual, but naturally so; and not to withhold his gift from the Poor. The Apostle chargeth Timothy in the sight of God, and before Jesus Christ, that he fail not to charge them that are Rich in this World, that they trust not in their uncertain Riches, but in the living God, who giveth liberally; and that they do good with them, that they may be Rich in good works. Riches are apt to corrupt; and that which keeps them sweet and best, is Charity: He that uses them not, gets them not for the end for which they are given; but loves them for themselves, not their service. The Avaricious is Poor in his Wealth. He wants, for fear of spending; and encreases his fear with his hope, which is Gain; and so tortures himself with his Pleasure. The most like to the man that hid his Talent in a Napkin, of all others; for this Man's Talents are hid in his bags, out of sight, in Vaults, under Boards, behind Wain-scoots; else up in Bonds and Mortgages, growing, but as under Ground; for it doth good to none.

§ 14. This Covetous Man is a Monster in nature; for he has no Estate, and

and is like the *Poles*, always cold. An Enemy to the *State*, for he *spirits* their Money away: A *disease* to the *Body Politick*, for he *obstructs* the Circulation of the Blood, and ought to be removed by a *Purge* of the *Law*: For these are *Vices* at heart, that *destroy* by whole-sale. The *Covetous*, he hates all *useful* Arts and Sciences as vain, lest they should cost him something the learning: Wherefore *Ingenuity* has no more place in his Mind, than in his Pocket. He lets *Houses* fall, and *Highways* poth to prevent the charge of *Repairs*: And for his *spare Diet*, *plain Cloaths*, and *mean Furniture*, he would place them to the account of *Moderation*. O Monster of a Man! that can Take up the Cross for *Covetousness*, and not for *Christ*.

S. 15: But he pretends *Negatively* to some *Religion* too; for he always rails at *Prodigality*, the better to *cover* his *Avarice*. If you would bestow a *Box* of *Spicknard* on a good Man's *Head*, to save Money and shew *Righteous*, he tells you of the *Poor*: But if the *Poor* come, he excuses his want of *Charity* with the *unworthyness* of the Object, or

the *causes* of his Poverty, or that he can bestow his Money upon those that deserve it *better*; who rarely opens his Purse till *Quarter-day*, for fear of losing it.

§. 16. But he is more *Miserable* than the Poorest? For he enjoys not what he yet fears to lose; They fear not what they don't enjoy. Thus is he poor by over-valuing his *wealth*; but he is wretched, that hungers with Money in his Pocket in a *Cooks-shop*: Yet having made a *God* of his Gold, who knows but he thinks it *unnatural* to eat what he worships?

§. 17. But which aggravates this Sin, I have my self once known some, that to get Money, have wearied themselves into the *Grave*; and to be true to their Principle, when Sick, would not spare a *Fee* to a Doctor, to help the poor Slave to live; and so dyed to save charges: A constancy, that canonises them *Martyrs* for Money.

§. 18. But now let us see what Instances the Scripture will give us in reproof of that sordid Hoarders and Hiders of Money. A good-like Young-man came to *Christ*, and enquired the way to Eter.

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Luke 18.

Eternal Life: Christ told him, *He knew the Commandments: he reply'd, he had kept them from his Youth* (it seems he was no loose person, and indeed such are usually not so, to save charges) *And yet lackest thou one thing, saith Christ, Sell all, distribute it to the Poor, and thou shalt have Treasure in Heaven, and come and follow me.* It seems Christ pinch'd him in the sore place; he hit the mark, and struck him to the Heart, who knew his Heart: By this He tryed, how well he had kept the *Commandments, To love God above all.* 'Tis said, *The Young-man was very sorrowful and went his way; and the Reason which is given, is, That he was very Rich.* The Tides met, *Money and Eternal Life: Contrary Desires: But which prevail'd? Alas! his Riches.* But what said Christ to this? *How hardly shall they that have Riches enter into the Kingdom of God? He adds, It is easier for a Camel to go thorow a Needles Eye, than for a Rich Man to enter into the Kingdom of Heaven: That is, Such a Rich man, to wit, a Covetous Rich man, to whom it's hard to do good with what he has: 'Tis more than an Ordinary Miracle. O who then would be Rich and Covetous! 'Twas*

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upon these *Rich men* that Christ pronounced his *Woe*, saying, *Wo unto you that are Rich, for ye have received your consolation here*: What! None in the Heavens? No, unless you become willing to be *Poor men*, can resign all, live loose to the World, have it at *Arms End*, yea, under foot, a *Servant* and not a *Master*.

Acts 5: §. 19. The other Instance is a very dismal one too: Tis that of *Ananias* and *Sapphira*. In the beginning of Apostolical times it was customary for those who received the *Word of Life*, to bring what substance they had, & lay it at the *Apostles Feet*: Of these *Joses*, Sirnamed *Barnabas*, was exemplary. Among the rest *Ananias* and his Wife *Sapphira*, confessing to the Truth, sold their *Possession*, but *Covetously* reserved some of the *Purchase-Money* from the *Common Purse*, to themselves; and brought a part for the whole, and laid it at the *Apostles feet*. But *Peter*, a plain and a bold Man, in the Majesty of the Spirit said, *Ananias, why hath Satan filled thine Heart to lye to the Holy Ghost; and to keep back part of the Price of the Land? whilst it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou*

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conceived this thing in thine heart? Thou hast not lyed unto Men, but unto God. But what followed this Covetousness and Hypocrisy of Ananias? Why, Ananias hearing these Words, He fell down and gave up the Ghost. The like befel his Wife, being privy to the deceit their Avarice had led them to. And it is said, that great fear came upon all the Church, and Those that heard of these things: And also should on those that now read them. For if this Judgement was shewn and recorded, that we should beware of the like Evils; what will become of those, that under the Profession of Christianity, a Religion that teaches men to live loose of the world, and to yield up all to the Will and Service of Christ and his Kingdom, not only Retain a part, but All, and cannot part with the least thing for Christs sake. I beseech God to encline the hearts of my Readers to weigh these things. This had not befallen Ananias and Sapphira if they had acted as in Gods presence and with that entire Love, Truth and Sincerity, that became them. O that People would use the Light that Christ has given them to search and see, how far they are under the Power of this Iniquity.



quity! For would they but watch against the love of the World, & be less in bondage to the things that are seen, which are temporal, they would begin to set their hearts on things above, that are of an eternal nature. Their Life would be hid with Christ in God, out of the reach of all the uncertainties of Time, and troubles and changes of Mortality. Nay, if People would but consider how Hardly Riches are got, how Uncertainly they are kept, the Envy they bring; that they can neither make a man Wise, nor cure Diseases, nor add to Life, much less give peace in death: No, nor hardly yield any solid benefit above Food and Rayment (which may be had without them) and that if there be any good use for them, 'Tis to relieve others in distress: being but Stewards of the plentiful Providences of God, and consequently accountable for our Stewardship: If, I say, these considerations had any room in our Minds, we should not thus post to get, nor care to hide, and keep such a mean and impotent thing. O that the Cross of Christ (which is the spirit and power of God in man) might have more place in the Soul, that it might crucifie us more and more

to the World, and the world to us; that like the days of *Paradise*, the *Earth* might again be the Footstool and the Treasure of the *Earth* a servant, and not a God to *Man*! — Many have writ against this *Vice*, three I will mention.

§. 20. *William Tyndal*, that worthy Apostle of the *English Reformation*, has an entire Discourse, to which I refer the Reader, Entituled, *The Parable of the Wicked Mammon*. The next is —

§. 21. *Peter Charron* (a famous French man, and in particular for the Book he wrote of *Wisdom*) hath a Chapter against *Covetousness*, Part of which take as followeth: 'To love and affect *Riches* is *Covetousness*: Not only the Love and Affection, but also every over-curious care and industry about *Riches*. The desire of Goods, and the pleasure we take in possessing of them, is grounded only upon Opinion: The immoderate desire, to get *Riches* it is a Gangreen in our Soul, which with a venomous heat consumeth our natural Affections, to the end it might fill us with virulent Humors. So soon as it is Lodged in our Hearts, all honest and Natural affection which we owe either

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to our Parents, or Friends, or our  
 Selves, vanisheth away: All the rest,  
 in respect of our profit seemeth no-  
 thing; yea, we forget in the end,  
 and condemn our Selves, our Bodies,  
 our Minds for this transitory *Trash*;  
 and as our Proverb is, *We sell our house*  
*to get us Hay.* Covetousness is the  
 vile and base Passion of vulgar Fools,  
 who account *Riches* the principal good  
 of a Man, and fear Poverty, as the  
 greatest evil; and not contenting  
 themselves with *necessary Means*, which  
 are forbidden no man, weigh that is  
 good in a *Gold-smiths Ballance*, when  
 Nature hath taught us, to measure it  
 by the Ell of Necessity: For, what  
 greater folly can there be, than to  
 adore that which Nature it self hath  
 put under our feet, and hidden in the *Bow-*  
*els of the Earth*, as unworthy to be seen;  
 yea rather to be contemned and tram-  
 pled under foot? This is that which the  
 Sin of man hath only torn out of the  
 Entrails of the Earth, and brought un-  
 to light to kill himself. We dig out  
 the Bowels of the Earth, and bring to  
 light those things, for which we  
 would fight: We are not ashamed to  
 esteem

esteem those things most *highly*, which  
 are in the *lowest* parts of the Earth.  
 Nature seemeth even in the first birth  
 of Gold, and Womb from whence it  
 proceedeth, after a sort, to have pre-  
 saged the *Misery* of those that are in  
 love with it; for it hath so ordered  
 the matter, that in those Countries  
 where it groweth, there groweth  
 with it neither Grass nor Plant, nor  
 other thing that is worth any thing:  
 As giving us to understand thereby,  
 that in those minds where the desire  
 of this Metal groweth, there cannot  
 remain so much as a spark of true Ho-  
 nour and *Virtue*. For what thing can  
 be more base, than for a man to de-  
 grade, and to make himself a Servant  
 and a Slave to that which should be  
 subject unto him? *Riches* Serve *Wise*  
*men*, but Command a *Fool*; for a *cove-*  
*lous Man* serveth his *Riches*, and not  
 they him: And he is said to have  
*Goods*, as he hath a *Feaver*, which hol-  
 deth and tyrannizeth over a man, not  
 he over it. What thing more vile,  
 than to love that which is not good;  
 neither can make a good man? Yea,  
 is common, and in the possession of  
 the

' the most wicked of the World;  
 ' which many times pervert good man-  
 ' ners, *but never amend them?* Without  
 ' which so many wise men have made  
 ' themselves happy, and by which so  
 ' many Wicked men have come to a  
 ' *Wicked end.* To be brief; what thing  
 ' more miserable than to bind the *living*  
 ' to the *dead*, as *Mezentius* did, to the  
 ' end their Death might be languishing,  
 ' and the more cruel, to tie the Spirit  
 ' unto the Excrement and Scum of the  
 ' Earth; to pierce through his own  
 ' Soul with a thousand Torments,  
 ' which this amorous Passion of *Riches*  
 ' brings with it; and to entangle him-  
 ' self with the ties and cords of this ma-  
 ' lignant thing, as the *Scripture* calls  
 ' them, which doth likewise term  
 ' them *Thorns* and *Thieves*, which *steal*  
 ' *away the heart of Man, Snares of the*  
 ' *Devil, Idolatry, and the Root of all*  
 ' *Evil.* And truly, he that shall see the  
 ' Catalogue of those Envyies and Mole-  
 ' stations, which *Riches* ingender into  
 ' the heart of man, as their proper  
 ' Thunder-bolt and Lightning, they  
 ' would be more hated than they are  
 ' now loved. *Poverty* wants many things,  
 but

‘but Covetousness all : A Covetous man  
 ‘is good to none, and worse to him-  
 self. Thus much of Charron, a wise and  
 great man. My next Testimony is yield-  
 ed by an Author not unlikely to take with  
 some sort of People for his wit : may they  
 squally value his Morality, and the judge-  
 ment of his riper time.

S. 22. Abraham Cowley, a witty and  
 ingenious man, yieldeth us the other Testi-  
 mony : Of Avarice, he Writeth thus :  
 ‘There are two sorts of Avarice ; the  
 ‘one is but a Bastard-kind, and that is  
 ‘the Rapacious Appetite of Gain ; not  
 ‘for its own sake, but for the pleasure  
 ‘of Refunding it immediatly through  
 ‘all the Channels of Pride and Luxury.  
 ‘The other is the true kind, and pro-  
 ‘perly so called, which is a restless  
 ‘and unsatiable desire of Riches, not for  
 ‘any further end or use , but only to  
 ‘hoard and preserve, and perpetually  
 ‘encrease them. The Covetous man of  
 ‘the first kind, is like a greedy Ostrige,  
 ‘which devoureth any Metal ; but it  
 ‘is with an intent to feed upon it, and  
 ‘in effect it maketh a shift to digest and  
 ‘excern it. The second is like the foo-  
 ‘lish Chough, which loveth to steal  
 Mo-

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' Money, only to hide it. The first  
 ' doth much harm to Mankind, and a  
 ' little good to some few: The second  
 ' doth good to none, no, not to him-  
 ' self. The first can make no excuse to  
 ' God, or Angels, or rational Men for  
 ' his Actions: The second can give no  
 ' Reason or Colour, not to the Devil  
 ' himself for what he doth: He is a Slave  
 ' to Mammon without Wages. The  
 ' first maketh a shift to be beloved, ay,  
 ' and envied too by some people. The  
 ' second is the universal Object of hatred  
 ' and contempt. There is no Ice hath  
 ' been so peltred with good Sentences,  
 ' and especially by the Poets, who have  
 ' pursued it with Storys, and Fables, and  
 ' Allegories, and Allusions, and moved (as  
 ' we say) every Stone to fling at it;  
 ' among all which I do not remember a  
 ' more fine Correction, than that which  
 ' was given it by one Line of Ovid's:

*Desunt Luxuria multa, Avaritia omnia.*

' Which is, Much is wanting to Luxury,  
 ' All to Avarice. To which saying I  
 ' have a mind to add one Member, and  
 ' render it thus: Poverty wants Some  
 ' Luxu-



'Luxury *Many*, Avarice *All things*.  
'Some body faith of a *Virtuous* and  
'Wise man, that *having Nothing*, he *hath*  
'*All*: This is just his *Antipode*, who *hav-*  
'*ing all things*, yet *hath nothing*.

And Oh! What Mans Condition can be worse  
Than this, whom *Plenty* starves and *Blessings*  
(curse?)  
The *Beggars*, but a *Common Fate* deplore;  
The *Rich-poor* Man's *Emphatically Poor*.

'I wonder how it cometh to pass, that  
'there hath never been any *Law* made  
'against him: *Against him* do I say? I  
'mean *for him*, as there are publick pro-  
'visions made for all other Madmen.  
'It is very reasonable, that the KING  
'should appoint some Persons to ma-  
'nage his *Estate*, during his Life (for  
'his *Heirs* commonly need not that Care)  
'and out of it to make it their business  
'to see that he should not want *Alimo-*  
'*ny* befitting his Condition, which he  
'could never get out of his own *cruel*  
'*Fingers*. We Relieve *Id'e Vagrants*  
'and *Counterfeit Beggars*, but have no  
'care at all of these *really Poor men*, who  
'are, methinks, to be respectfully Trea-  
'ted in regard of their Quality. I might  
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be endless against them; but I am almost choakt with the superabundance of the Matter. Too much *Plenty* impoverisheth me, as it doth them. *Thy much against Avarice, that Moth of the Soul, and Canker of the Mind.*

## CHAP. XIV.

§. 1. *Luxury, what it is, and the mischief of it to Mankind. An Enemy to the Cross of Christ.* §. 2. *Of Luxury in Diet, how unlike Christ, and contrary Scripture.* §. 3. *The Mischief it does to the Bodies, as well as minds of People.* §. 4. *Of Luxury in the Excess of Apparel, and of Recreations: That Sin brought the first Coat: People not to be proud of the Badge of their Misery.* §. 5. *The Recreations of the times Enemies to Virtue: They rise from Degeneracy.* §. 6. *The end of Clothes allowable; the Abuse reprehended.* §. 7. *The chiefest Recreations of good men of Old was to serve God, and do good to Mankind, and follow honest Vocations, not vain Sports and Pastimes.* §. 8. *The Heathens knew and did better things. The Sobriety of Infidels above Christians.* §. 9. *Luxury condemned in the case of Dives.* §. 10. *The Doctrine of the Scripture positively against a Voluptuous Life.*

S. i. **I** Am now come to the other Ex-  
 -cream, and that is *Luxury*,  
 which is *An excessive Indulgence of Self*  
*in Ease and Pleasure*. This is the last  
 great Impiety struck at in this Discourse  
 of the holy *Cross of Christ*, which indeed  
 is much of the subject of its Mortifying  
 Virtue and Power. A Disease as Epide-  
 mical, as Killing: It creeps into all  
 Stations and Ranks of men; the *Poorest*  
 often exceeding their Ability to indulge  
 their Appetite; and the *Rich* frequently  
 wallowing in those things, that please  
 the Lusts of their Eye and Flesh, and  
 the pride of Life: as regardless of the  
 severe discipline of Jesus, whom they call  
*Saviour*, as if *Luxury*, and not the *Cross*,  
 were the ordained Way to Heaven.  
*What shall we eat, What shall we drink, And*  
*what shall we put on?* Once the care of  
*Luxurious Heathens*, is now the *Practice*,  
 and (which is worse) the *Study* of pre-  
 tended Christians. But let such be a-  
 shamed, and Repent; remembering that  
*Jesus* did not Reproach the *Gentiles* for  
 those things, to indulge his Followers in  
 them, they that will have Christ to be  
 Theirs, must be sure to be his, to be  
 like minded, to live in temperance and  
 mode-

moderation, as knowing the Lord is at hand. *Sumptuous Apparel, Rich Unguents, Delicate Washes, Scarce Furniture, Costly Cookery*, and such Diversions as *Balls, Masques, Musick-meetings, Plays, Romances, &c.* which are the Delight and Entertainment of the Times, belong not to the Holy Path that Jesus and his true Disciples and Followers trod to Glory: No, *Through many Tribulations* (says none of the least of them) *must we enter into the Kingdom of God.* I do earnestly beseech these *Gay and Luxurious*, into whose hands this *Discourse* shall be directed, to consider well the *Reasons* and *Examples* here advanced against their Way of living; if haply they may come to see how remote it is from true *Christianity*, and how dangerous to their Eternal Peace. God Almighty, by his Grace, soften their Hearts to Instruction, and shed abroad his tender Love in their Souls, that they may be overcome to Repentance, and to the Love of the holy Way of the *Cross* of Jesus, the blessed Redeemer of men. For they cannot think that he can benefit them, while they refuse to lay down their Sins, for the love of him, that laid  
down

down his Life for the love of them. Or that he will give them a place in Heaven, that refuse him any in their hearts on Earth. But let us examine *Luxury* in all its parts.

S. 2. *Luxury* has many parts, and the first that is forbidden by the Self-denying Jesus, is the *Belly*: Take no thought (says he to his Disciples) saying, What shall we eat, or what shall we drink? — for after these things do the Gentiles seek: As if he had said, The uncircumcised, the Heathen, such as live without the true God, and make a God of their *Belly*, whose care is to please their Appetite more than to seek God and his Kingdom: You must not do so, but seek you first the Kingdom of God, and his Righteousness, and all other things shall be added: That which is convenient for you will follow: Let every thing have its time and order.

This carries a serious Reprehension to the *Luxurious* Eater and *Drinker*, who is taken up with an excessive Care of his *Palate* and *Belly*, what he shall *Eat*, and what he shall *Drink*: Who being often at a loss what to have next, *Therefore* has an *Officer* to invent, and a *Cook* to

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dress, disguise, and drownd the Species, that it may cheat the Eye, look New and Strange; and all to excite an Appetite, or raise an admiration. To be sure there is great *Variety*, and that *curious* and *costly*: The *Sauce*, it may be, dearer than the *Meat*: And so full is he fed, that without it he can scarce find out a *Stomach*; which is to *force* an *Hunger*, rather then to satisfy it. — And as he Eats so he Drinks; rarely for *Thirst*, but *Pleasure*; to please his *Palate*. For that purpose he will have divers *Sorts*, and he must taste them all: One, however good, is dull and tiresom; *Variety* is more delightful than the *Best*; and therefore the whole *World* is little enough to fill his *Cellar*. But were he temperate in his proportions, his *Variety* might be imputed rather to *Curiosity*, than *Luxury*. But what the Temperate Man uses as *Cordial*, He drinks by full Draughts, till, enflamed by Excess, he is fitted to be an *Instrument* of *Mischief*; if not to others, always to himself; whom perhaps at last he knows not: For such *Brutality* are some come to, they will *Sip* themselves out of their own knowledge. This is the Lust of the

the *Flesh*, that is not of the *Father*, but of the *World*: For upon this comes in the *Musick* and the *Dance*, the *Mirth* and the *Laughter*, which is *Madness*; that the *Noise* of one *Pleasure* may drown the *Iniquity* of another, lest his own heart should deal too plainly with him. Thus the *Luxurious* live; They forget God; they regard not the *Afflicted*. O that the *Sons* and *Daughters* of men would consider their *Wantonnes* and their *Iniquity* in these things! How ill do they requite the goodness of God in the use and abuse of the *Penny* he yields them; How Cruel are they to his *Creatures*, how Lavish of their *Lives* and *Virtue*; how Thankless for them? Forgetting the *Given* and abusing the *Gift* by their *Lusts*; and despising *Counsel*, and casting *Instruction* behind them. They loose *Tenderness*, and forget *Duty*, being swallowed up of *Voluptuousness*; adding one *Excess* to another. God rebuked this Sin in the *Jews* by the Prophet *Amos*: Ye that put far away the *Evil Day*, and cause the seat of *Violence* to come near; that lie upon *Beds* of *Ivory*, and stretch themselves upon the *Couches*, and eat the *Lambs* out of the *Flock*, and the *Calves* out of the *Stall*; and chaunt to the sound of the *Viol*, and invent to themselves

Eccl. 2.2.

Amos 6.  
3.4, 5, 6.



*selves Instruments of Musick, like David; that drink Wine in Bowls, and anoint themselves with the chief Oynments: But they are not grieved for the Affliction of Joseph. — These, it seems, were the Vices of the degenerate Jew, under all their pretence to Religion; and are they not Christians of this day? Yea they are; and these are the great parts of Luxury struck at in this Discourse. Remember Dives with all his Sumptuous fare, went to Hell: And the Apostle Pronounces heavy Woes upon those whose God is their Belly; for such glory in their Shame.*

Phi 3. 18

*Christ Places these things to the Courts of Worldly Kings, not his Kingdom; making them unseemly in his Followers. His Feast therefore (which was his Miracle) to the Multitude, was plain and simple; enough, but without Curiosity, or the Arts of Cookery: And it went down well, for they were Hungry; the best and fittest time to eat. And the Apostle in his directions to his much beloved Timothy, debases the Loves of Worldly Fulness; advising him to Godliness and Content, as the chiefest gain: Adding, And having Food and*

*Ray-*

*Rayment, let us therewith be content.* Be-  
hold the Abstemious, and most content-  
ed Life of those Royal Pilgrims, the  
Sons of Heaven, and Immortal Off-  
spring of the great Power of God!  
They were in *Fasts* and *Peils* often, and  
eate what was set before them; and in all  
Conditions learned to be *Contented*. O  
Bless'd Men! O Blessed Spirits! Let my  
Souldwell with yours for ever!

1 Sim. 6.  
6, 7, 8, 9  
10, 11.

§. 3. But the *Diseases* which *Luxury*  
begets and nourishes, makes it an Ene-  
my to Mankind: For besides the Mis-  
chief it brings to the *Souls* of People, it  
*undermines* Health, and *shortens* the Life  
of Man, in that it gives but *ill* Nourish-  
ment, and so leaves and feeds Corrupt  
Humours, whereby the Body becomes  
Rank and Foul, Lazy and Scorbutick;  
unfit for Exercise, and more for honest  
Labour. The Spirits being thus loaded  
with *Ill Flesh*, and the Mind effeminated,  
a man is made Unactive, and so Unuse-  
ful in Civil Society; for Idleness fol-  
lows *Luxury* as well as Diseases. These  
are the *Burdens* of the World, *Devon-*  
*ers* of good things, *Self-Lovers* and so  
*Forgetters* of God: But (which is sad,  
and yet just) the end of those that forget  
God is to be turned into Hell.

psal. 9. 17

§. 4.

§ 4 But there is another part of *Luxury*, which has great place with vain Man and Woman, and that is the *Gorgeousness of apparel*, one of the Foolishest, because most Costly, Empty and unprofitable, Excess People can well be guilty of. We are taught by the Scriptures of Truth to believe, that *Sin* brought the first Coat; and if consent of Writers be of force, it was as well *without* as *within*: To those that so believe I direct my *Discourse* because they, I am sure, are the generality. I say if *Sin* brought the first Coat, poor *Adam's* Offspring have little reason to be proud or curious in their Clothes; for it seems their Original was *Base*, and the *Finery* of them will neither make them Noble, nor Man Innocent again. But doubtless blessed was that time, when Innocence, not Ignorance, freed our first Parents from such shifts: They were then *naked*, and knew no *Shame*; but *Sin* made them ashamed to be longer *Naked*. Since therefore *Guilt* brought *Shame*, & *Shame* an *Apron* and a *Coat*, how very low are they fallen that *glory in their shame*, that are proud of their *Fall*? For so they are, that use Care and Cost to trim and set off

off the very *Badge* and *Livrey* of that lamentable *Lapse*. It is all one, as for a man that had lost his *Nose* by a *Scandalous Distemper*, to take pains to set out a false one, in such shape and splendor, as should give but the greater occasion for all to gaze upon him, as if he would tell them, he had lost his *Nose*, for fear they should think he had not. But would a wise man be in love with a false *Nose*, tho never so rich, and however finely made? Surely no: And shall People that call themselves *Christians*, shew so much love for *Clothes*, as to neglect *Innocence* their first *Clothing*? Doth it not shew what cost of time, pains and Money People are at to set off their *Shame*, with the greatest shew and solemnity of *Folly*? Is it not to delight in the effect of that Cause, which they rather should lament? If a *Thief* were to wear *Chains* all his Life, would their being *Gold*, and well made, abate his Infamy? To be sure his being choice of them would encrease it. Why, this is the very case of the vain *Fashion-Mongers* of this shameless Age; yet will they be *Christians*, *Judges* in Religion, *Saints*, what not? O miserable state indeed! to be so blind-

blinded by the *Lust of the Eye, the Lust of the Flesh, and Pride of Life*, as to call *Shame Decency*, and to be curious and expensive about that which should be their *Humiliation*. And not only are they grown in love with these Vanities, and thereby express how wide they are from Primitive Innocence; but its Notorious how many *Fashions* have been, & are invented on purpose to excite *Lust*: Which still puts them at a greater distance from a simple and harmless state, and enslaves their Minds to base Concupiscence.

§. 5. Nor is it otherwise with *Recreations*, as they call them; for these are nearly related. Man was made a Noble Rational, Grave Creature: His Pleasure stood in his *Duty*, and his *Duty* in *Obedying God*; which was to *Love, Fear, Adore* and *serve him*; and in using the Creation with true Temperance and godly moderation, as knowing well that the Lord, his Judge, was at hand, the Inspector and Reward of his works. In short, his Happiness was in his *Communion with God*; his *Error* was to leave that Conversation, and let his Eyes wander abroad to gaze on Transitory things. If the *Recreations*

aions of the Age were as pleasant and  
 necessary, as they are said and made to  
 be; *Unhappy* then would *Adam* and *Eve*  
 have been, that never knew them. But  
 had they never fallen, and the World  
 been tainted by their Folly and ill Ex-  
 ample, perhaps Man had never known  
 the necessity or use of many of these  
 things. *Sin* gave them Birth, as it  
 did the other; They were afraid of the  
 Presence of the Lord, which was the  
 joy of their Innocency, when they had  
 sinned; and then their Minds wandered,  
 sought other *Pleasures*, and began to for-  
 get God; as he complained afterwards  
 by the Prophet *Amos*, *They put far a-* Amos. 6.  
*way the Evil Day: They eat the fat of* 3. 4. 5. 6.  
*the Flock: They drink Wine in Bowls: They*  
*anoint themselves with the chief Perfumes:*  
*They stretch themselves upon Beds of Ivory:*  
*They chaunt to the sound of the viol, and*  
*invent unto themselves Instruments of Mu-*  
*sick; like David; not heeding or remembering*  
*the Afflictions and Captivity of poor Joseph;*  
*Him they wickedly sold, Innocency quite*  
*banished, and Shame soon began to grow*  
*a Custom, till they were grown Shame-*  
*less in the Imitation. And truly, its now*  
*not less a shame to approach primitive*

Innocence by modest Plainness, than it was matter of shame to *Adam*, that he lost it, and became forced to tack *Fig-leaves* for a covering. Wherefore in vain do Men and Women deck themselves with *specious pretences* to Religion, and flatter their miserable Souls with the fair Titles of *Christian, Innocent, Good, Virtuous*, and the like, whilst such Vanities and Follies reign. Wherefore to you all, from the Eternal God, I am  
 Gal. 6.7. bound to declare, *You mock him that will not be mocked, and deceive your selves*; such intemperance must be denyed, and you must know your selves changed, and more nearly approached to primitive Purity, before you can be entituled to what you do but now usurp; for  
 Ro. 8.14. Gal. 5.22 *none but those who are led by the Spirit of God, are the Children of God*, which guides into all Temperance and Meekness.

S. 6. But the *Christian World* (as it would be called) is justly reprovab, because the very end of the first Institution of *Apparel* is grossly perverted. The utmost Service that *Cloaths* originally were designed for, when *Sin* had stript them of their native Innocence, was, as  
 hath



hath been said, to cover their shame, therefore *Plain* and *Modest*: Next, *To fence out Cold*, therefore *Substantial*: Lastly, *To declare Sexes*, therefore *Distinguishing*. So that their *Necessity* provoked to *Clothing*, now *Pride* and *vain Curiosity*: In former times some *Benefit* obliged, but now *Wantonness* and *Pleasure*: Then they minded them for *Covering*, but now that's the least part; Their greedy Eyes must be provided with *Gawdy* superfluities; as if they made their *Clothes* for *Trimming*, to be *seen* rather than *worn*; only for the sake of other *Curiosities* that must be tacked upon them, although they neither cover *Shame*, fence from *Cold*, nor distinguish *Sexes*; but signally display their *Wanton, Fantastick, full Fed Minds*, that have them.

§. 7. Then the best *Recreations* was to serve *God*, be just, follow their *Vocations*, mind their *Flocks*, do good, exercise their *Bodies* in such manner as was suitable to *Gravity*, *Temperance* and *Virtue*; but now that word is extended to almost every folly that carries any appearance above open *Scandalous Filth* (detested of the very *Actors*,

when they have done it ) so much are men degenerated from *Adam* in his Disobedience; so much more confident and artificial are they grown in all impieties: Yea, their Minds, through Custom, are become so very insensible of the Inconveniency that attends the like Follies, that what was once meer Necessity, a badge of Shame; at best but a Remedy, is now the *Delight, Pleasure and Recreation* of the Age. How Ignoble is it! how Ignominious and Unworthy of a reasonable Creature! *Man* which is endued with Understanding, fit to contemplate Immortality, and made a Companion (if not Superior) to Angels, that he should mind a little Dust; a few shameful Rags; Inventions of meer Pride and Luxury; Toys, so Apish and Fantastick; Entertainments so dull and Earthy, that a Rattle, a Baby, a Hobby-horse, a Top, are by no means so foolish in a simple Child, nor unworthy of his Thoughts, as are such Inventions of the care and pleasure of Men. It is a Mark of great Stupidity that such Vanities should exercise the noble Mind of Man and Image of the great Creator of Heaven and Earth.

§ 8. Of this many among the very

Hea-

Hea-

Heathens of old had so clear a Prospect, that they detested all such Vanity, looking upon *Curiosity* in *Apparel*, and that variety of *Recreations* now in Voage and Esteem with false Christians, to be destructive of good *Manners*, in that it more easily stole away the Minds of People from Sobriety to Wantonness, Idleness, Effeminacy, and made them only Companions for the *Beast* that perishes, Witness those famous Men, *Anaxagoras*, *Socrates*, *Plato*, *Aristides*, *Cato*, *Seneca*, *Epictetus*, &c. Who placed true Honour and Satisfaction in nothing below *Virtue* and *Immortality*. Nay, such are the remains of *Innocence* among some *Moor*s and *Indians* in our times, that they do not only Traffique in a simple posture, but if a Christian (though he must be an odd one) fling out a *fleshy word*, its customary with them, by way of Moral, to bring him Water to purge his Mouth. How much do the like Virtues and reasonable Instances accuse People professing Christianity, of gross Folly and Intemperance? O! that Men and Women had the fear of God before their Eyes / and that they were so charitable to themselves, as to remember Whence they came, What they

they are doing, and to what they must return: That so more Noble, more Virtuous, more Rational and Heavenly things might be the matters of their Pleasure and Entertainment! That they would be once perswaded to believe how Inconsistent the *Folly, Vanity* and Conversation they are mostly exercised in, really are with the true Nobility of a reasonable Soul; and let that just Principle, which taught the *Heathens* teach them, lest it be found more tolerable for *Heathens* than such *Christians* in the day of Account! For if their Shorter Notions, & more imperfect Sense of things could yet disover so much Vanity; if their degree of *Light* condemned it, and they, in obedience thereunto, disused it, doth it not behove *Christians* much more? Christ came not to *extinguish*, no, but to *improve* that Knowledge: And they who think, they need do less now than before, had need to act better than they think. I conclude, That the *Fashions* and *Recreations* now in repute are very abusive of the end of mans Creation; and that the Inconveniences that attend them, as *Wantonness, Idleness, Prodigality, Pride, Lust,*

Re-

*Respect of Persons* (witness a *Plume of Feathers*, or a *Lace-Coat* in a *Country-Village*, whatever be the man that wears them) with the like *Fruits*, are repugnant to the *Duty*, *Reason* and true *Pleasure* of Man, and absolutely inconsistent with that *Wisdom*, *Knowledge*, *Mankind*, *Temperance*, *Industry*, which render Man truly *Noble* and *Good*.

§. 9. Again, these things which have been hitherto condemn'd, have never been the *Conversation* or *Practice* of the *Holy Men* and *Women* of old times, whom the *Scriptures* recommend for *Holy Examples*, worthy of *Imitation*. *Abraham*, *Isaac* and *Jacob* were *plain men*, and *Princes*, as *Grassiers* are over their *Families* and their *Flocks*. They were not solicitous of the *Vanities* so much lived in by the *People* of this *Generation*; for in all things they pleased God by *Faith*. The first forsook his *Fathers House*, *Kindred* and *Country*; a true *Type* or *Figure* of that *Self-denial* all must know, that would have *Abraham* to their *Father*. They must not think to live in those *Pleasures*, *Fashions* and *Customs* they are call'd to leave; no, but part with all in hopes of the great recompence

Amos 7. pence of Reward, and that better Country,  
 15. 15. which is eternal in the Heavens. The Pro-  
 Heb. 11. phets were generally poor Mechanicks;  
 one a Shepherd, another an Herds-man,  
 &c. They often cryed out upon the full-  
 fed, wanton Israelites to Repent, to Fear  
 and Dread the Living God; to Forsake  
 the Sins and Vanities they liv'd in; but  
 they never imitated them. John Baptist,  
 the Messenger of the Lord, who was san-  
 ctified in his Mother's Womb, preached his  
 Embassie to the World in a Coat of Ca-  
 mels Hair, a rough and homely Gar-  
 ment. Nor can it be conceived that  
 Jesus Christ himself was much better  
 Apparelld, who according to the Flesh,  
 was of poor Descent, and in life of  
 great plainness; insomuch that it was  
 usual in a way of Derision to say, Is not  
 this Jesus the Son of Joseph, a Carpenter?  
 And this Jesus tells his followers, That  
 as for soft Raiment, Gorgeous Apparel and  
 Delicacies, they were for Kings Courts:  
 Implying, that he and his followers  
 were not to seek after those things;  
 but seems thereby to express the great  
 difference that was betwixt the Lovers  
 of the Fashions and Customs of the  
 World, and those whom he had chosen

Luk. 15.

Mat. 3. 1,

2, 3, 4.

Mat. 13.

55.

Mark 6. 3

Luk. 7. 25

out.

out of it. And he did not only come in that mean & despicable manner himself, that he might stain the Pride of all Flesh, but therein became Exemplary to his followers, what a self-denying Life they must lead, if they would be his true Disciples. Nay, he further leaves it with them in a Parable, to the end that it might make the deeper impression, and that they might see how inconsistent a Pompous Worldly-Pleasing, Life is with the Kingdom he came to establish and call men to the possession of: And that is the remarkable story of *Dives*; who is represented, first, As a *Rich man*; next, as a *Voluptuous man*, in his rich Apparel, his many Dishes, and his Pack of Dogs; and lastly, as an *Uncharitable Man*, or one who was more concerned how to please the Lust of the Eye, the Lust of the Flesh, and the Pride of Life, and fare sumptuously every day, than to take Compassion of poor *Lazarus* at his Gate. No, his Dogs were more pitiful and kind than he. But what was the Doom of this Jolly man, this great *Dives*? We read, it was *Everlasting Torment*; but that of *Lazarus*, *Eternal Joy* with *Abraham*, *Isaac*, and *Jacob* in the Kingdom of God.

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In short; *Lazarus* was a good man, the other a great man: The one Poor and Temperate, the other Rich and Luxurious: There are too many of them alive; and 'twere well, if his doom might awaken them to Repentance.

§. 8. Nor were the twelve *Apostles*, the immediate Messengers of the Lord Jesus Christ, other then poor men, one a *Fisher-man*, another a *Tent-maker*; and he that was of the greatest (though perhaps not the best) *Employment*, was a *Custom-gatherer*. So that 'tis very unlikely, that any of them were followers of the *Fashions* of the World: Nay, they were so far from it, that, as became the followers of Christ, they liv'd poor, afflicted, self-denying Lives; bidding the Churches to Walk as they had them for Examples. And to shut up this particular, they gave this pathetical account of the Holy Women in former times, as an example of Godly Temperance, namely, That first they did expressly abstain from Gold, Silver, breasted Hair, fine Apparel, or such like; and next, that their Adornment was a meek and quiet Spirit, and the hidden man of the Heart, which are of great Price with the Lord: Affirming

Mat. 4. 18  
Mat. 9. 9.  
Acts 18. 1  
2. 3.

Joh. 13. 5  
1 Cor. 4. 9  
10. 11. 12  
13. 14.

Phi. 3. 17  
1 Pet. 2. 21.  
Ja. 15. 20  
1 Pet. 3. 4  
5.  
1 Tim 5. 6  
Luk. 8. 14

ing

ing, *That such as live in Pleasure, are dead whilst they live; for that the Cares and Pleasures of this Life choak and destroy the Seed of the Kingdom, and quite hinder all progress in the hidden and divine Life.* Wherefore we find that the Holy Men and Women of former times were not accustomed to these *Pleasures and vain Recreations*; but having their minds set on things above, fought another *Kingdom, which consists in Righteousness, Peace and Joy in the Holy Spirit*; who having obtained a good Report, and enter'd into their *Eternal Rest*: Therefore their Works follow, and praise them in the Gates.

Heb. 12.  
2. 14, 15.  
16.  
Cha. 4. 9.  
Rev 14. 13

CHAP.

## CHAP. XV.

§. 1. *The Judgements of God denounced upon the Jews for their Luxury; all Ranks included.* §. 2. *Christ charges his Disciples to have a care of the Guilt of it: A Supplication to the Inhabitants of England.* §. 3. *Temperance press'd upon the Churches by the Apostles.* §. 4. *An Exhortation to England to measure her self by that Rule.* §. 5. *What Christian Recreations are.* §. 6. *Who need other Sports to pass away their time, are unfit for Heaven and Eternity.* §. 7. *Man has but a few dayes; they may be better bestowed: This Doctrine is ungrateful to none but would be truly blessed.* §. 8. *Not only Good is omitted by this Luxurious Life, but Evil committed, as Breach of Marriage, Loe, loss of Health and Estate, &c. Play-Houles and Stagers, most Instrumental to this Mischief.* §. 9. *How Youth is by them Inflamed to Vanity: What Mischief comes of Revels, Gamings, &c. Below the Life of Noble Heathens.* §. 10. *The true Disciples of Jesus are mortified to these things: the pleasure and reward of a right Employment of time.*

§. 1. **B**Ut such Excess in Apparel and pleasures was not only forbid in Scripture, but it was the ground of that lamentable Message by the Prophet Isaiah to the People of Israel: Moreover, the Lord saith, *Because the Daughters of Zion*

Zion are haughty, and walk with stretch-  
ed forth Necks, and wanton Eyes, Walk-  
ing and mincing as they go, and making  
a tinkling with their Feet; therefore the  
Lord will smite with a Scab the crown of  
the Head of the Daughters of Zion, and  
the Lord will discover their secret parts;  
in that day the Lord will take away the bra-  
very of their tinkling ornaments, & their Cauls  
(or Net-works in the Hebrew) and their  
round Tyres like the Moon; the Chains,  
and the Bracelets, and the spangled Orna-  
ments; the Bonnets, and the Ornaments of  
the Legs, and the Head-bands, and the Ta-  
blets, and the Ear-Rings, the Rings and Nose  
Jewels; the changeable suits of Apparel,  
and the Mamles, and the Whimples, and the  
Crisping Pins; the Glasses, and the fine  
Linnen, and the Hoods, and the Vails: And  
it shall come to pass, that instead of sweet  
smells, there shall be a stink; and instead  
of a Girdle, a Rent; and instead of well-  
set Hair, Baldness; and instead of a Sto-  
macher, a girding of Sack-cloth, and  
Burning instead of Beauty: Thy men shall  
fall by the Sword, and thy mighty in the  
War; And her Gates shall lament and  
mourn, and she being desolate, shall sit upon  
the Ground. Behold, O vain and foolish

The very  
Practice  
and garb,  
and mean-  
ing of this  
Age, be-  
ing as li-  
able to  
the wrath  
of God,  
which  
hangs o-  
ver Eng-  
land, and  
Europe  
and is  
ready to  
be execu-  
ted on  
their Re-  
bellious  
Inhabi-  
tants.

In-

Ezek. 27  
the whole  
chapter

Zeph. i. 8

Inhabitants of England and Europe,  
your Folly and your Doom ! Yet read the  
Prophet Ezekiel's Vision of miserable  
Tyre, what punishment her Pride and  
Pleasures brought upon her ; and a-  
mongst many other Circumstances these  
are some ; These were thy Merchants in all  
sorts of things ; in blue Clothes and broide-  
red Work, and in Chests of rich Apparel,  
Emeralds, Purple, fine Linnen, Coral and  
Agat, Spices, with all precious Stones and  
Gold ; Horses, Charrions, &c. For  
which bear part of her doom ; Thy  
Riches and thy Fairs, thy Merchandise  
and all thy Company, which is in the midst  
of thee, shall fall into the midst of the Sea  
in the day of thy Ruine ; and the Inhabitants  
of the Isles shall be astonished at thee, and  
their Merchants shall hiss at thee ; thou  
shalt be a terror, and shalt be no more.  
Thus hath God declar'd his displeasure  
against the Luxury of this wanton  
World. Yet further the Prophet Ze-  
phaniah goes ; for thus he speaks : And  
it shall come to pass in the day of the Lords  
Sacrifice, that I will punish the Princes,  
and the Kings Children, and all such as  
are clothed with strange Apparel. Of  
how evil Consequence was it in those  
times,

times, for the *Greatest Men* to give themselves the liberty of following the *vain Customs* of other Nations? or of changing the usual End of Clothes or Apparel, to gratifie foolish Curiosity?

§. 2. This did the Lord Jesus Christ expressly charge his Disciples not to be careful about; intimating that such as were, could not be his Disciples. For says he, *Take no care what ye should eat, nor what ye should drink, neither where-withal ye shall be clothed* (for after all these things do the Gentiles seek) for your heavenly Father knoweth, that you have need of all these things; but seek ye first the Kingdom of God, and his Righteousness, and all these things shall be added unto you. Under which of Eating, and Drinking and Apparel, he comprehends all external matters whatsoever; and so much appears, as well because that they are opposed to the Kingdom of God and his Righteousness, which are invisible and heavenly things, as that those very matters he enjoyns them not to be careful about, are the most necessary, and the most innocent in themselves. If then in such cases the Minds of his Disciples were not to be solicitous, much less in foolish, super-

Mat. 6.  
34, 32, 33

stis-



Luke 12  
29. to 26

Rom. 14.  
17.

*stitions, idle Inventions, to gratifie the carnal Appetites and Minds of men: So certain it is, that those who live therein, are none of his Followers, but the Gentiles; and (as he elsewhere says) the Nations of the World who know not God. If now then the distinguishing Mark between the Disciples of Jesus, and those of the World, is, That One minds the things of Heaven, and God's Kingdom, that stands in Righteousness, Peace and Joy of the Holy Ghost, (being not careful of External matters) even the most Innocent and Necessary, and that the Other minds Eating, Drinking, Apparel, and the Affairs of the World, with the Lusts, Pleasures, Profits and Honours that belong to it; be you intreated for your Souls sake, O Inhabitants of England, to be Serious, to reflect a while upon your selves, what Care and Cost you are at, of Time and Money, about foolish, nay vicious things: So far are you degenerated from the primitive Christian Life. What Buying and Selling, what Dealing and Chaffering, what Writing and Posting, what Toil and Labour, what Noise, Hurry, Bustle and Confusion, what Study, what little Contrivances & Overreach-*



reachings, what Eating, Drinking, vanity of Apparel, most ridiculous Recreations, in short, what *Rising Early, Going to Bed Late, Expence of Precious Time* is there about things that perish? View the Streets, Shops, Exchanges, Plays, Parks, Taverns, Coffee-houses, &c. And is not the World, *This fading World*, writ upon every face? Say not within your selves, *How otherwise should men live, and the World subsist?* the common, though frivolous Objection: There is enough for all, let some content themselves with less: A few things plain and decent serve a Christian Life. 'Tis *Lust, Pride, Avarice*, that thrust men upon such Folly: Were Gods Kingdom more the exercise of their Minds, these perishing Entertainments would have but little of their Time or Thoughts.

§. 3. This Self denying Doctrine was confirm'd and enforc'd by the Apostles in their Example, as we have already shown; and in their Precepts too, as we shall yet evince in those two most remarkable Passages of *Paul* and *Peter*: Where they do not only tell us, what should be Done, but also what should be Denied and Avoided. *In like manner*

C.c

will

1 Tim. 2 will, that Women Adorn themselves in Modest Apparel; (What's that?) with Shamefacedness and Sobriety; not with broidered Hair, or Gold, or Pearls, or costly Array [then it seems these are Immodest] but, which becometh Women professing Godliness, with good works: Absolutely implying, that those who Attire themselves with Gold, Silver, Broidered Hair, Pearls, costly Array, cannot in so doing be Women professing Godliness; making those very things to be contrary to Modesty & what's Good; and consequently that they are Evil, and unbecoming Women professing Godliness. To which the Apostle Peter joyns another Precept after the like sort; viz. Whose Adorning let it not be that outward Adorning, of plaiting the Hair, and of wearing of Gold, or of putting on Apparel; (What then?) but let it be the hidden man

\*Note, of the Heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the sight of God of great Price. And as an Inducement he adds, For after this manner in the Old time, the holy \* Women, who so trusted in God, adorned themselves. Which doth not only intimate, that both holy Women

not a word of Men, as if this vanity be longed not to the Sex; let them observe that.

were

were so adorned, and that it behoves  
 such as would be Holy, and trust in the  
 holy God, to be so adorned; but also,  
 that they who used those forbidden Or-  
 naments, were the Women and People  
 in all Ages, that (for all their talk) were  
 not Holy, nor did trust in God. Such are  
 so far from trusting in God, that the A-  
 postle Paul expressly says, *That they who*  
*live in Pleasures, are dead (to God)*  
*whilst they live:* And says James, *They*  
*that live wantonly on Earth, slay the Just.*  
 They farther enjoyn'd, That Christians  
 should have their Conversation in Heaven,  
 and their Minds fixed on things above:  
 Walk Honestly, as in the Day, not in Ric-  
 king and Drunkenness, not in Chambering  
 and Wantonness, not in Envy and Strife: Let  
 not Fornication, Uncleaness, or Covetous-  
 ness be once named amongst you; neither  
 Filthiness, nor foolish Talking or Jestings,  
 which are not convenient; but rather Gi-  
 ving of Thanks: And let no corrupt Com-  
 munication proceed out of your Mouth, but  
 that which is good, to the use of Edifying,  
 that it may minister Grace unto the Hear-  
 ers. But put ye on the Lord Jesus Christ,  
 and make no Provision for the Flesh, to sub-  
 serve the Desires thereof. And Grieve not  
 the

1 Tim. 5. 6.

Ja. 5. 5, 6

Eph. 4. 22

Phi. 3. 20

Col. 3. 1,

2, 3, 4.

Rom. 13.

13, 14

Ep. 5. 2, 3

ch. 4. 29.

Ro. 13. 14.

1 Cor.

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cap. 15. 1  
15. 16.

the holy Spirit; (intimating, such Conversation doth) but be ye Followers of God, as dear Children: Walk circumspectly, not as Fools, but as Wise; redeeming the time, because the days are Evil.

S. 4. By this measure your selves, O Inhabitants of this Land; who think your selves wrong'd, if not accounted Christians: See what proportion your Life and Spirit bear with these most Holy and Self-denying Precepts and Examples. Well, my Friends, my Soul mourns for you: I have been with and among you: Your Life and Pastime are not strangers to my Notice; and with Compassion, yea, unexpressible Pity, I bewail your Folly. O that you would be wise! O that the just Principle in your selves were heard! O that Eternity had time to plead a little with you! Why should your Beds, your Glasses, your Cloths, your Tables, your Loves, your Plays, your Parks, your Treats, your Recreations (poor perishing Joys) have all your Souls, your Time, your Care, your Purse and Consideration? Be ye admonished, I beseech you, in the Name of the living God by one that some of you know, hath had his share in these things, and consequently time to know, how little the like Vanities conduce

to true and solid Happiness: No, my Friends, God Almighty knows (and would God, you would believe and follow me) they end in Shame and Sorrow. Faithful is that most holy One, who hath determined, That every Man & Woman shall reap, what they sow; And will not Trouble, Anguish and Disappointment be a sad and dreadful Harvest for you to Reap, for all your Mispent Time and Substance, about Superfluities and vain Recreations? Retire then; quench not the holy Spirit in your selves; Redeem your precious abused Time; Frequent such Conversation as may help you against your evil Inclinations; so shall you follow the Examples, and keep the Precepts of Jesus Christ and all his Followers. For hitherto we have plainly demonstrated, that no such way of living, as is in request among you of the Land, ever was, or can be truly Christian.

§. 5. But the best Recreation is, To do Good: And all Christian Customs tend to Temperance, and some good and beneficial End; which more or less may be in every Action. For Instance; If Men and Women would be diligent to follow their respective Callings, frequent the Assemblies

Gal. 6. 4, 5.  
6, 7, 8, 9.  
Rom. 2. 5  
6, 8, 9.

Phi. 3. 23

1 Pet. 1. 15  
Heb. 10. 2

15.  
1 Pet. 4. 9  
10, 11.

of

of Religious People, visit sober Neighbours to be edified, and wicked Ones to reform them, be careful in the Tuition of their Children, exemplary to their Servants, relieve the Necessitous, see the Sick, visit the imprisoned, administer to their Infirmities and Indispositions, endeavour Peace amongst Neighbours.

Eph. 6. 4.  
to 11

Mit. 25.  
36, 37.

Also, Study moderately such commendable and profitable Arts, as Navigation, Smithmetick, Geometry, Husbandry, Gardening, Handicraft, Medicine, &c. Read the best reputed Histories of Ancient Time.

Phil. 2. 3.  
cap. 4. 8.

And that Women Spin, Sow, Knit, Weave, Garden, Preserve, and the like House-wife and honest Employments, & the practice of the greatest and noblest Matrons and Youth among the very Heathens, helping others, who for want are unable to keep Servants to ease them in their necessary Affairs.

Ge. 3. 21.  
Psa. 1. 2.

63. 6. 11.  
Is. 23. 48.

143. 15.

Often and private Retirements from all Worldly Objects, to enjoy the Lord; secret and steady Meditations on the divine Life and heavenly Inheritance: Which to leave undone, and prosecute other things, under the Notion of Recreations, is accursed Lust and damnable Impiety. It is most vain in any to object,

That they can't do these always, and therefore, why mayn't they use these common

Diver-



*Diversions?* For I ask, What would such be at? What would they do? And what would they have? They that have *Trades*, have not time enough to do the *half* of what hath been recommended. And as for those who have nothing to do, and indeed do nothing, which is worse, but Sin, which is worst of all, here is variety of Pleasant, of Profitable, nay, of very Honourable Employments and Diversions for them. Such can with great delight sit at a *Play*, a *Ball*, a *Masque*, at *Cards*, *Dice*, &c. *Drinking*, *Revelling*, *Feasting* and the like, an entire day; yea, turn *Night* into *Day*, and invert the very order of the Creation humour their *Lusts*. And were it not for *Eating* and *Sleeping*, it would be past a doubt, whether they would ever find time to cease from those *vain* and *sinful Pastimes*, till the hasty *Calls* of *Death* should summon their Appearance in another World. Yet do they think it intolerable, and hardly possible for any to sit so long at a profitable or Religious Exercise.

S. 6. But how do these think to pass their vast Eternity away? For as the *Tree* falls, so it lies. Let none deceive themselves,

Amos 6.3  
to 8.

Ecc 1.3

chap. 11.3



selves, nor mock their Immortal Souls  
 with a pleasant, but most false and per-  
 nicious Dream, that they shall be chan-  
 ged by a constraining and irresistible Po-  
 wer, just when their Souls take leave of  
 Gal. 6. 4 their Bodies: No, no, my Friends, *What*  
 to 9. *you have Sown, that shall you Reap: If Van-*  
 Ep. 5. 4, 5 *ity, Folly, visible Delights, fading Pleasures;*  
 no better shall you ever reap than Cor-  
 ruption, Sorrow, and the woful An-  
 guish of Eternal Disappointments. But  
 alas ! what's the reason that the Cry is  
 so common, *Must we always die on these*  
*things?* Why, most certainly it is this,  
 they know not what is the Joy & Peace  
 of speaking and acting, as in the Presence  
 of the most holy God : That passes such  
 Eph. 4. 18 vain understandings, darkened with the  
 19, 20  
 Mat. 13, Glories and Pleasures of the God of this  
 8, 9  
 Ro. 10, 2, World ; whose Religion is so many  
 mumpled or ignorantly-devot-said Words,  
 as they teach Parrots ; for if they were  
 of those, whose Hearts are set on things  
 above, and whose Treasure is in Hea-  
 ven, there would their Minds inhabit,  
 and their greatest Pleasure constantly be.  
 And such who call that a Burden, and  
 seek to be refreshed by such Pastimes as  
 a Play, a Morrice dance, a Puck-hanuello, a  
 Ball,

Ball, a Masque, Cards, Dice, or the like, I am bold to affirm, not only never knew the divine Excellency of God and his Truth, but thereby declare themselves most unfit for them in another World. For how is it possible that they can be delighted to Eternity with that Satisfaction which is so tedious and irksome for thirty or forty Years; that for a supply of Recreation to their Minds, the little Toys and Fopperies of this perishing World must be brought into practice and request? Surely, those who are to reckon for every Idle World, must not use Sports to pass away that time, which they are commanded so diligently to Redeem, considering no less Work is to be done than making their Calling and Election sure: Much less study to invent Recreations for their vain Minds, and spend the greatest part of their Days, and Months, and Years therein, not allowing a quarter of that time towards the great Concernment of their Lives and Souls, for which that time was given them.

Mit. 12.  
36.  
Eph. 5.16  
18.

Ph. 3. 14,  
15  
2 Pet. 2. 10  
Col. 4, 5

§. 7. There's but little need to drive away that by foolish Divertisements, which flies away so swiftly of it self;

D d

and

and when once gone, is never to be recalled, *Plays, Parks, Balls, Treasures, Romances, Musicks, Love-Songes, and the like*, will be a very Invalid Plea for any other purpose than their *Condemnation*, who are taken, and delighted with them, at the *Revelation of the Righteous Judgement of God*. O my Friends, these were never invented, but by that mind which had first lost the Joy and ravishing Delights of Gods holy presence. So that we conclude, *First*, That of those many excellent Employments already mentioned, as worthy to possess such Minds as are inclined to these Vanities, there is store enough of time, not only to take up their spare-hours, but double so much, and that with great delight, *Diversion and Profit*, both to themselves and others; were they but once weaned from Vain and fruitless Fopperies, and did they but consider, how great the Satisfaction, and how certain the Rewards are, which attend this, and the other Life for such universal Benefits and virtuous Examples. The second Conclusion is, That what is alledged by me, can be displeasing and ungrateful to none, but such as know not what it is to walk

1 Tim. 4,  
5, to 17,

2 Tim. 4,

8

2 Tim. 4,

2 Tim. 4,

2 Tim. 4,

2 Tim. 4,

with God, to prepare for an *Eternal Mansion*, to have the Mind exercised on heavenly and good things, to follow the Examples of the Holy Men and Women of former happy Ages: Such as know not *Christ's Doctrine, Life, Death, Resurrection*, but only have their Minds fastened to the Flesh, and by the objects of it are allured, deceived, and miserably ruined: And that lastly, that despise Heaven, and the Joyes that are not seen, though Eternal, for a few perishing Trifles that they do see, though they are decreed to pass away. *How* these are baptized with Christ into his holy Life, cruel Sufferings, shameful Death, and raised with him to Immortal Desires, Heavenly Meditations, a divine New Life, growing into the knowledge of heavenly Mysteries, and all Holiness, even unto the measure of the stature of Jesus Christ, the great Example of all; *How* (I say) these resemble such most necessary Christian Qualifications, and what share they have therein, let their Consciences tell them upon a serious inquiry in the cool of the day.

§ 8. But in the next place such *Words and Passages* do not only show the

Job. 31.  
35, 16.

exceeding worldliness of Peoples inclinations, and their very great ignorance of the *Divine Joys*, but by imitating these *Fashions*, and frequenting these places and Diversions, not only much good is omitted, but a certain Door is opened to much evil to be committed. As *First*, Precious Time, that were worth a World on a dying Bed, is lost: Money that might be employ'd for some general good, vainly expended: Pleasure is taken in mere shame; *Lusts* are gratify'd, the Minds of People alienated from Heavenly things, and exercised about mere folly: Pride taken in Clothes, first given to cover Nakedness, whereby the Creature is neglected, and the Noble Creation of God dis-regarded, and men become Acceptable by their *Trimmings*, and the *Alamodeness* of their Dress and Apparel; from whence *Respect to Persons* doth so naturally arise, that for any to deny it, is to affirm the Sun shines not at Noon-day: Nothing being more notorious, than the *Crimping*, *Scrapping*, *Sirring* and *Madaming* of Persons, according to the *Gaudinss* of their *Anire*, which is so detestable to God, and so

James 2.  
to 9.

absolutely forbidden in the Scriptures, that to do it, is to break the whole Law, and consequently to incur the punishment thereof. Next, What great holes do the like practices make in mens Estates? How are their Vocations neglected? young Women deluded? the Marriage-bed invaded? Contentions and Family-Animosities begotten? Partings of Man and Wife? Disinheriting of Children? dismissing of Servants? On the other hand, Servants made slaves, Children disregarded, Wives despised and shamefully abused, through the intemperance of their Husbands; which either puts them upon the same extravagance; or laying such cruel Injustice to heart, they pine away their dayes in grief and misery. But of all these wretched Inventions, the *Play-houses*, like so many *Hellish Seminaries*, do most perniciously conduce to these sad and miserable Ends; where little beside *Frashy, Wanton*, if not directly *Obscene and Prophane Humours*, are represented, which are of Notorious ill Consequence upon the Minds of most; especially the Youth, that frequent them. And thus it is that

Pla. 41.  
12. 2.



## No Cross. No Crown.

that *Idle* and *Debauch Stagers* are encouraged and maintained; than which, scarcely a greater Abomination can be thought on of that rank of Impieties, as will anon particularly be shown: And truly, nothing but the excessive Pleasure People take therein, could blind their Eyes from seeing it.

S. 9. But *Lastly*, the grand Indisposition of Mind in People to solid, serious and heavenly Meditations, by the almost continual, as well as pleasant Ruminations in their Minds, of those various adventures they have been entertained with, which in the more Youthful can never miss to Enflame and Animate their boiling and airy Constitutions. And in the rest of the common Recreations of *Balls, Masques, Treats, Cards, Dice, &c.* there are the like opportunities to promote the like Evils. And yet farther; how many Disorders, Quarrels, Animosities, nay, Murders too, as well as *Expence* of Estate and precious Time have been the immediate Consequences of the like Practices? In short; These were the ways of the *Gentiles*, that knew not God, but never the Practice of them that feared him. Nay, the

Job. 35.  
13.

Ec. 2. 1. 21

Eph. 4. 17.  
25.



the more Noble amongst the Heathens themselves, namely, *Anaxagoras, Socrates, Plato, Aristophanes, Heraclitus, Zenon, Aristides, Cato, Tully, Epictetus, Seneca, &c.* have left their disgust to these things upon Record, as Odious and Destructive, not only of the Honour of the Immortal God, but of all good Order and Government, as leading into Loose-ness, Idleness, Ignorance and Effeminacy; the great *Cankers* and *Bane* of all States and Empires. But such is the *Latitudinarian* Impudence of this Age, that they Canonize themselves for Saints, if not guilty of every *Newgate-Fish* and *Kennel-impurity*. And the pretended Innocency of these things steals away their Minds from that which is better, into the love of them: Nay, it gives them confidence to plead for them, and by no means will they think the contrary: But why? Because it is a *Liberty* that feeds the *Flesh*, and gratifies the *lustful Eye* and *Palate* of poor *Mortality*. Wherefore they think it a laudable Condition to be no better than the *Beast*, that eats and drinks but what his Nature doth require, although the Number is very small of such. So ve-

very exorbitant are Men and Women grown in this present Age; for either they do believe their *Actions* are only to be ruled by their own *Will*; or else at best, that not to be stained with the Vilest Wickedness, is matter of great Boasting: And indeed it is so, in a time when nothing is too wicked to be done. But certainly, it is a sign of Universal Impiety in a Land, when not to be guilty of Sins the very *Heathens* loath, is to be *Virtuous*, yes, and *Christian* too, and that to no small degree of Reputation: A Dismal Symptom to a Country! But is it not to be greatly blinded, that those that we call *Infidels*, should detest those Practices as Infamous, which People, that call themselves *Christians*, cannot or will not see to be such, but gild them over with the fair Titles of *Ornaments*, *Decency*, *Recreation*, and the like? Well, my *Friends*, if there were no God, no Heaven, no Hell, no holy Examples, no *Jesus Christ*, in Cross, Doctrine and Life to be conform'd unto; yet would *Charity to the Poor*, *Help to the Needy*, *Peace amongst Neighbours*, *Visits to the Sick*, *Care of the Widdow and Fatherless*, with the rest of those *Temporal*

Phi. 4. 6.

7, 8, 9. do

Job 24. 12

Ps. 103. 22

Pr. 18. 14.

Ps. 54. 17.

Mat. 5. 4.

poral good Offices already repeated, be a *Nobler Employment*, and much more worthy of your expence and pains. Nor indeed is it to be conceived, that the way to Glory is smooth'd with such variety of Carnal Pleasures; for then *Convulsion*, a *Wounded Spirit*, a *Broken Heart*, a *Regenerate Mind*, in a word, *Immortality* would prove as meer *Fictions*, as some make them, and others therefore think them: No, these Practices are for ever to be extinguished and expelled all Christian Society. For I affirm, that to one, who internally knows God, and hath a sense of his blessed Presence, all such *Recreations* are Death; yea, more dangerously evil, and more apt to steal away the Mind from its heavenly Exercise, than grosser Impieties. For they are so big, they are plainly seen; so dirty, they are easily detested: Which Education and common Temperance, as well as Constitution in many, teach them to abhor; and if they should be committed, they carry with them a proportionable conviction. But these pretended *Innocents*, these supposed *harmless Satisfactions* are more Surprising, more Fatal, more Destructive; for

Luk 6.25  
Rom. 2.7  
Ps. 40.8.  
Pr. 13.21  
Ro. 7.22

Heb. ii.13  
14, 15, 16

Ro. i.25.  
to 33.

Ep. 23. 18  
Job. 24. 7  
51. 42 do  
52. 60. 19  
41. 81. 74  
Mat. 27. 29  
38. 39.

as they easily gain an admission by the senses, so the more they pretend to *Innocency*, the more they secure the minds of People in the *common use* of them; till they become so *insensible* of their Evil Consequences, that with a mighty Confidence they can *Plead* for them.

S. 10. But as this is plainly not to deny themselves, but on the contrary, to employ the vain Inventions of carnal Men and Women, to gratifie the Desire of the Eye, the Desire of the Flesh, and the Pride of Life; all which exercise the Mind below the divine and only true Pleasure, or else, tell me what does; So, be it known to such, That the Heavenly Life and Christian Joyes are of another kind, as hath already been exprest: Nay, that the true Disciples of the Lord Christ, must be hereunto crucified, as to Objects and *Enjoyments* that attract downwards, and that their Affections should be raised to a more sublime and spiritual Conversation, as to use this World, even in its most innocent Enjoyments, as if they used it not. But if they take *Pleasure* in any.

any thing below, it shall be in such good Offices as before mentioned, whereby a benefit may redound in some respect to others: In which God is honoured over all visible things, the Nation relieved, the Government better'd, Themselves rendred exemplary of Good, and thereby justly entitled to present Happiness, a sweet Memorial with Posterity, as well as to a Seat at his Right hand, where there are Joyes and Pleasures for ever: Than which, there can be nothing more Honourable, nothing more Certain, World without end.

Job 36.7  
Ps. 5. 12.  
Pl. 37. 25  
29.  
Prov. 10. 7  
Mat. 1. 19  
Pl. 36. 40

**C H A P. XVI.**

§. 1. *Luxury should not be used by Christians, because of its inconsistency with the Spirit of Christianity.* §. 2. *The Cup of which Christs true Disciples Drink.* §. 3. *O! w<sup>o</sup> will drink of this Cup?* §. 4. *An Objection answered of the nature of Gods Kingdom, and what it stands in.* §. 5. *Of the frame of the Spirit of Christs Followers.*

S. 1. **B**ut the *Luxury* opposed in this  
discourse, should not be al-

Luk. 16. lowed among *Christians*, because both that

15. which invents it, delights in it, and pleads

Joh 15. 17. so strongly for it, is inconsistent with

18, 19. the true Spirit of Christianity; nor doth

ch. 16. 20. the very nature of the Christian Religion

ch. 17. 15. admit thereof. For therefore was it, that

2 Pet. 3. 11. *Immortality and Eternal Life* were brought

Heb. 11. 24. to Light; that all the Invented Pleasures

25. 26. 27. of Mortal Life, in which the World

Ro. 8. 18. lives, might be denied and relinqui-

shed: And for this reason it is, that

nothing less than immense Rewards and

Eternal Mansions are promised, that

Men and Women might therefore be

encouraged willingly to forsake the Va-

nity and fleshly satisfactions of the

World, and encounter with boldness

the Shame and Sufferings they must ex-

pect to receive at the hand of, it may

be, their nearest *Intimates* and *Relations*.

For if the *Christian Religion* had ad-

mitted the Possession of this World in

any other sense; than the simple and

naked use of those *Creatures*, really gi-

ven of God for the necessity and conve-

nience of the whole Creation: For in-

stance



stance, Did it allow all that Pride, Van-  
 nity, Chastity, Pomp, Exchange of Apparel,  
 Honours, Preferments, Fashions and the  
 Customary Recreations of the World, with  
 whatever may delight and gratify the sen-  
 ses; then what need of a daily Cross, A  
 self-denying Life, Working out Salvation  
 with fear and trembling, Seeking the things  
 that are above, Having the Treasure and  
 Heart in Heaven, No Idle Talking,  
 Vain Jesting, but fearing and Meditating  
 all the day long, Undergoing all reproach,  
 Scorn, and Contempt, Bitter Mockings and  
 Cruel Deaths? What need these things  
 and why should they be expected in  
 order to that glorious Immortality and  
 Eternal Crown, if the Vanity, Pride, Ex-  
 pences, Adulteries, Concupiscences, Envy Ma-  
 lice and whole manner of living among  
 the (called) Christians were allow'd by  
 the Christian Religion? No certainly;  
 but as the Lord Jesus Christ well knew  
 in what Foolish Trifles and Vain Plea-  
 sures, as well as grosser Impieties, the  
 minds of Men and Women were fixed,  
 and how much they were degenerated  
 from the Heavenly Principle of Life,  
 into a lustful or unlawful seeking after  
 the Enjoyments of this perishing  
 World of the whole Creation. For

Mat. 16.

24. 1. 10.

Luk. 9. 23

Phil. 2. 32

Col. 3. 1. 2

Ph. 5. 11.

15. 20. 22.

Neh. 13. 9

1. 112. 1

11. 28. 14.

Pl. 119. 97

Luk. 18

23. Heb.

11. 35.

1. 11. 4. 10.

1. Heb. 10.

33. ch. 12

37. 38.



World, (nay, inventing daily new satisfactions to gratifie their carnal Appetites) so did he not less foresee the *Difficulty* that all would have to relinquish and forsake them at his call, and with what great unwillingness they would take their leave of them, and be weaned from them. Wherefore, to induce them to it, he did not speak unto them in the Language of the *Law*, that they should have an Earthly *Canaan*, great Dignities, a numerous Issue, a long Life, and the like: No, rather the contrary, at least to take these things in their

Luk. 6. 20  
ch. 12. 32  
ch. 22. 29  
Col. 1. 13  
1 Thes. 2  
Heb. 12  
28. 1  
James 2. 5  
John 15  
14. 15  
Ro. 8. 17  
Heb. 2. 11  
ch. 12. 2  
13ch. 11. 6  
1 Pet. 2. 21  
Lu. 12. 29  
30. 31  
1 Tim. 5. 6  
Mat. 19.  
27. 28, 29  
Luk. 6. 22  
John. 15.  
20.

course; but he speaks to them in a higher strain, namely, *He assures them of a Kingdom and a Crown that are Immortal, that neither Time, Cruelty, Death, Grave, nor Hell, with all its Instruments, shall ever be able to disappoint or take away from those who should believe and obey him: Further, That they should be taken into that near Alliance of loving Friends, yea, the intimate divine Relation of dear Brethren and Co-heirs with him of all Celestial Happiness, and a glorious Immortality.* Wherefore, if it be recorded, *That those who heard not Moses, were to dye; much more they who refuse to hear and obey the Precepts*

of this great and Eternal Rewarder of all that diligently seek and follow him.

§. 2. And therefore it was that he was pleased to give us in his own Example, a Taste of what his Disciples must expect to drink more deeply of, namely, *The Cup of Self-denial, Cruel Tryals and most bitter Afflictions*: He came not to consecrate a way to the eternal Rest through Gold and Silver, Ribbons, Laces, Points, Perfumes, Costly Clothes, Curious Trims, exact Dresses, Rich Jewels, Pleasant Recreations; Plays, Treats, Balls, Masques, Revels, Romances, Love-songs, and the like Pastime of the World: No, no, alas! but by forsaking all such kind of Entertainments, yea, and sometimes more lawful Enjoyments too; and chearfully undergoing the loss of All on the one hand, and the Reproach, Ignominy, and the most cruel Persecutions from ungodly men on the other. He needed never to have wanted such variety of *Worldly Pleasures*, had they been suitable to the nature of his Kingdom: For he was tempted, as are his followers, with no less Bait than *All the Glories of the World*: But he that commanded them to seek another Country, and

Mat. 6. 19 *to lay up Treasures in the Heavens that fade*  
 20, ch. 6. *not away, and therefore charg'd them,*  
 31. 32. 33 *never to be much inquisitive about what*  
 1 Tim. 5. 6 *they should Eat, Drink, or put on, because*  
 to 11. *(saith he) after these things the Gentiles,*  
 Mark 8. *that know not God, do seek (and Christians*  
 34. to 39 *that pretend to know him too) but ha-*  
*ving Food and Raiment therewith to be con-*  
*tent: He, I say, that enjoyed this*  
*Doctrine, and led that Holy and Hea-*  
*venly Example, even the Lord Jesus*  
*Christ, bid them that would be his*  
*Disciples Take up the same Cross and*  
*follow him.*

§ 3. O who will follow him! who will  
 be true Christians? We must not think  
 to steer another Course, nor to drink  
 Heb. 2. 10 of another Cup, than hath the Captain  
 of our Salvation done before us: No,  
 for tis the very question he asked James  
 and John, the Sons of Zebedee of Old,  
 when they desired to sit at his Right  
 and Left Hand in his Kingdom, *Can you*  
*first drink of the Cup I am to drink of, and*  
*be baptized with the Baptism I am to be*  
*baptized withal?* Otherwise no Disciples,  
 no Christians. Whoever they are, that  
 would come to Christ, and be Right  
 Christians, must readily abandon every  
 de-

Mat. 20  
 22. 23.

Delight that would steal away the Affections of the mind, and exercise it from the Divine Principle of Life, and freely write a Bill of Divorse for every beloved Vanity; and all under the Son of Righteousness is so compared with him.

§. 4. But some are ready to Object, (who will not seem to want Scripture for their *Lusts*, although it be evidently misapply'd) *The Kingdom of God stands*

*not in Meats, or in Drinks, or in Apparel, &c.* *Ans.* Right; therefore it is

that we stand out of them. But surely, you have the least Reason of any to object this to us, who make those things so necessary to conversation, as our not Conforming to them renders us obnoxious to your Reproach; which how Christian, or Resembling it is of the Righteousness, Peace and Joy in which the Heavenly Kingdom stands, let the just Principle in your own Consciences determine. Our Conversation stands in *Temperance*, and that stands in *Righteousness*, by which we have obtained that *Kingdom* your latitude and excess have no share or interest in. If none

E e

there.

Rom. 6.3 therefore can be true Disciples, but they  
 4. 5. 6. that come to bear the *Daily Cross*, and  
 Phil. 3. 10 that none bear the Cross, but those who  
 1 pet. 4. 13 Follow the Example of the Lord Jesus  
 Tit. 2. 11 Christ, through his *Baptism* and *Afflictions*  
 12. 13. and *Temptations*; and that none are  
 John 1. 9 so baptiz'd with him, but those whose  
 Rom. 6. 6 Minds are Retired from the Vanities in  
 Gal. 2. 20 which the generality of the World live,  
 ch. 5. 24. and become obedient to the holy *Lights* &  
 ch. 6. 4. *Divine Grace*, with which they have been  
 2 Tim. 1. 10 enlightned from on high, and thereby  
 are daily exercised to the crucifying of  
 every contrary Affection, and bringing  
 of Immortality to light: If none  
 are true Disciples but such (as most  
 undoubtedly they are not) then let  
 the People of these dayes a little so-  
 berly reflect upon themselves, and they  
 will conclude, That none who live and  
 delight in these vain Customs, and this un-  
 Christ-Like Conversation can be true Chri-  
 stians or Disciples of the Crucified Jesus: for  
 otherwise, how would it be a Cross? or  
 the Christian Life matter of Difficulty  
 and Reproach? No, the Offence of  
 the Cross, wou'd soon cease, which is the  
 Power of God to them that believe; that  
 every Lust and Vanity may be subdued,  
 and

and the Creature brought into an holy  
Subjection of Mind to the heavenly will  
of its Creator. For therefore has it  
been said That Jesus Christ was, and is  
manifested, that by his Holy, Self-deny-  
ing Life and Doctrine he might put a  
baffle upon the proud minds of men,  
and by the Immortality he brought,  
and daily brings to light, he might stain  
the Glory of their fading Rests and  
Pleasures; that having their Minds  
weaned from them, and being Crucifi-  
ed thereunto, they might seek another  
Country, and obtain an Everlasting In-  
heritance: *for the things that are seen are*  
*Temporal* ( and those they were, and  
with all true Christians are to be re-  
deem'd from resting in ) *but the things*  
*that are not seen are Eternal*; those they  
were, and all are to be brought to,  
and have their Affections chiefly fix-  
ed upon.

ver. 27.  
28. 29.

Heb. 4.1.  
to 12.

2 Cor. 4.  
1. 7. 81.

11. 1. 120  
100 1  
81 57

§. 5. Wherefore a true Disciple of  
the Lord Jesus Christ is to have his mind  
so conversant about heavenly things,  
That the things of this World may be  
used, as if they were not: That having  
such things as are necessary and Conveni-  
ent, he be therewith content, without  
the



Co. 3. 3. 4 the Superfluity of the World, whereby  
 the Pleasure, that in the times of Ignorance  
 was taken in the Customs and  
 Job 25. 6 Fashions of the World, may more abundantly  
 7. 8. be supplied in the hidden and  
 heavenly Life of Jesus : For unless there  
 Rom. 6, 7, 8. be an abiding in Christ, it will be impos-  
 sible to bring forth that Much Fruit,  
 which he requires at the hands of his  
 Followers, and wherein his Father is  
 glorified. But as its clear, that such as  
 1 Joh. 2. 4. live in the Vanities, Pleasures, Recrea-  
 tions and Lusts of the World, abide  
 not in him, neither know him, (for they  
 that know him, depart from Iniquity)  
 He is their abiding and delighting in  
 those bewitching Follies, the very reason  
 why they are so ignorant and insensible  
 of Him : Him who continually stands  
 knocking at the Door of their hearts, in whom  
 they ought to abide, and whose divine  
 Power they should know to be the Cross  
 on which every beloved Lust and allu-  
 ring Vanity should be slain and crucifi-  
 ed ; that so they might feel the hea-  
 venly Life to Spring up in their hearts,  
 and themselves to be quickened to seek  
 Col. 3. 1. 2 the things that are above ; that when  
 3. 4. Christ  
 Rom. 9. 5



Christ shall appear, they might appear with him in Glory, who is over All, God blessed for ever, Amen.

## CHAP. XVII.

§. 1. The Customs, Fashions, &c. which make up the Attire and Pleasure of the Age, are Enemies to inward Retirement. §. 2. Their end is to gratify Lust. §. 3. Had they been solid Adorn and Eve had not been happy, that never had them. §. 4. But the Confidence & presumption of Christians (as they would be called) in the use of them, Abominable. §. 5. Their Authors farther condemn them, who are usually loose and vain People. §. 6. Mostly borrowed of the Gentiles, that knew not God. §. 7. An Objection of their usefulness considered and answered, and the Objectors reproved. §. 8. The best Heathens abhorring what pretended Christians plead for. §. 9. The use of these things encourages the Authors and Makers of them to continue in them. §. 10. The Objection of the Maintenance of Families answered. None must do Evil, that good should follow: But better Employ may be found more serviceable to the World. §. 11. Another Objection answered: God no Author of their Inventions, and so not excusable by his Institution. §. 12. People pleading for these Vanities shew what they are. An Exhortation to be wealthy and considerate. A great part of the way to true Discipleship, is to abandon this School and Shop of Satan:

§. 1.

Their Thoughts are otherwise  
**N**ext, Those Customs and Fa-  
 shions, which make up the com-  
 mon Attire and Conversation of the  
 times, do eminently Obstruct the In-  
 ward Retirement of Peoples Minds, by  
 which they may come to behold the  
 Glories of Immortality: Who instead  
 of fearing their Creator in the days of  
 their Youth, and seeking the Kingdom of  
 God in the first place (expecting the Ad-  
 dition of such other things as may be  
 necessary and convenient, according to  
 the injunctions of God, and the Lord  
 Jesus Christ, as soon as they can do any  
 thing, they look after Pride, Vanity,  
 and that Conversation, which is most de-  
 lightful to the Flesh, which become their most  
 pleasing Entertainment: All which do  
 but evidently beget Lustful Concepti-  
 ons, & enflame to Inordinate Thoughts,  
 Wanton Discourses, Lascivious Treats,  
 if not at last to Wicked Actions. To such  
 it is tedious and offensive to speak of  
 Heaven, or another Life: Bid them  
 reflect upon their Actions, not grieve the ho-  
 ly Spirit; consider of an Eternal Doom,  
 prepare for Judgement: And the best  
 Return that's usual, is Reproachful Jest,  
 Profane Repartees, if not direct Blows.  
 Their

Ecc. 12.1

Luk. 12.

29.30.31

Ecc. 4.8

2 Tim. 2

16.21.22.

Ep. 4.30.

Jer. 18.10

19.20.

ch. 20.10.

Their Thoughts are otherways employed: Their Mornings are too short for them to Wash, to Smooth, to Paint, to Patch, to Braid, to Curl, to Gown, to Powder and otherwise to Attire and Adorn themselves; whilst their After-  
noons are as commonly bespoke for Visits and for Plays; where their usual Entertainment is some Stories fetcht from the more approved Romances; some strange Adventures, some Passionate Amours, Unkind Refuses, Grand Impediments, Importunate Addresses, Miserable Disappointments, Wonderful Surprises, Unexpected Rencontres, Castles Surprized, imprisoned Lovers rescued, and Meetings of supposed dead ones: Bloody Duels, Languishing Voices Ecchoing from solitary Groves, overheard Mournful Complaints, deep-fetched Sighs sent from wild Desarts, Intreagues managed with unheard of Subtilty: And whilst all things seem at the greatest distance, then are dead People alive, Enemies Friends, Despair turned to Enjoyment, and all their Impossibilities reconciled: Things that never were, are not, nor ever shall or can be, they all come to pass. And, as if Men and Women were too slow to answer the loose Suggestions of corrupt

Tit. 2.3.

4. 5.

Ep. 5.3.4

1 Tim. 4.2

2 Tim. 4.4

Pl. 12. 2.

Ec. 1.17

ch. 6.29.

pl. 58.3.

Isai. 5. 12.

ch. 14.29

c. 59.3.4

A. 1002

S. 1017.2

22.12.31

08.4.98

01.8.1701

00.01

00.01

00.01

corrupt *Nature*; or were too intent on more divine Speculations and heavenly Affairs, they have all that's possible for the most extravagant Wits to invent, not only Express Lyes, but utter Impossibilities to very Nature, on purpose to excite their Minds to those idle Passions, and intoxicate their giddy *Fancies* with swelling nothings, but *airy Fictions*; which not only consume their Time, effeminate their Natures, debase their Reason, and set them on work to reduce these things to Practice, and make each Adventure theirs by Imitation; but if disappointed, as who can otherwise expect from such meer *Fantasms*, the present Remedy is Latitude to the greatest Vice. And yet these are some of their *most Innocent Recreations*, which are the very *Sins* of *Satan*, to ensnare People: Contrived most agreeable to their weakness, and in a more insensible manner mastering their Affections by Entertainments most taking to their Senses. In such occasions, tis their Hearts breed Vanity, and their Eyes turn Interpreters to their Thoughts, and their Looks do Whisper the Secret Inflammations of their intemperate

perate Minds; wandering so long abroad Prov. 7. 10. to 28  
till their Lascivious Actings bring  
Night home, and load their Minds and  
Reputations with Lust and Infamy.

§. 2. Here is the End of all their  
Fashions and Recreations, To gratify the 1 Joh. 2. 15. 16.  
Lust of the Eye, the Lust of the Flesh, and  
the Pride of Life: Cloaths that were gi-  
ven to Cover shame, now want a Cove-  
ring for their shameful Excess; and that  
which should remember men of lost In-  
nocency, they pride and glory in: But  
the Hundredth part of these things cost Ge. 2. 25 ch. 3. 21.  
Man the loss of Paradise, that now make  
up the agreeable Recreation, ay, the  
Accomplishment of the Times. For as  
'twas Adams fault to seek a Satisfaction  
to himself, other than what God ordain-  
ed; So it is the Exercise, Pleasure and ch. 3. 6.  
Perfection of the Age, to spend the  
greatest portion of their Time in Va-  
nities, which are so far from the end  
of their Creation, namely, a Divine Life, Ecc. 12. 1  
that they are destructive of it.

§. 3. Were the Pleasures of the Age  
true and solid, Adam and Eve had been  
miserable in their Innocency, who knew  
them not: But as 'twas once their  
Happiness, not to know them in any . Ge. 2. 27.

Ep. 21. 5. degree, so it is theirs, that know Christ  
 Col. 2. 13 indeed, to be by his Eternal Power re-  
 1 Pet. 1. 17 deem'd and rais'd to the love of Immor-  
 15. 16, 17 tality: Which is yet a *Mystery* to those  
 18. who live and have *Pleasure* in their cu-  
 Tit. 2. 11. rious *Trims*, *Rch* and *Changeable Appa-*  
 12, 13, 14 rel, *Nicety of Dress*, *Invention* and *Imi-*  
 1 Tim. 13. tation of *Fashions*, *Costly Attire*, *Min-*  
 6. cing *Gates*, *wanton Looks*, *Romances*,  
 Jam. 5. 5. *Plays*, *Treats*, *Balls*, *Feasts* and the like  
 Mat. 7. 17 Conversation in Request: For as these  
 18, 19. had never been, if man had staid at  
 ch. 12. 23 home with his *Creator*, and given the  
 Rom. 8. 8. entire exercise of his Mind to the No-  
 ble Ends of his Creation; so certain  
 it is, that the use of these *Vanities* is  
 not only a sign that Men and Women  
 are yet Ignorant of their true Rest and  
 Pleasure, but it greatly obstructs and  
 hinders the *Retirement* of their Minds,  
 and their *serious Enquiry* after those  
 Mat. 16. things that are Eternal. O, that there  
 26. should be so much Noise, Clutter, Inven-  
 Mark 8. 7. tion, Traffick, Curiosity, Diligence, Pains  
 1 Cor. 6. 13. and vast Expence of time and Estate, to  
 Job 35. 15 please and gratifie poor vain Mortality;  
 Isa. 40. 5. and that the Soul, the very Image of  
 1 Pe. 1. 24 Divinity it self, should have so little of  
 Luk. 8. 14 their Consideration! What, O what  
 Rom. 1. 1 to the end more  
 Pro. 1. 25  
 30.



more pregnant Instances and evident Tokens can be given, That 'tis the Body, the Senses, the Case, a Little Flesh and Bone covered with Skin, the Toys, Fopperies, and very Vanities of this Mortal Life and Perishing World, that Please, that take, that Gain them; on which they dote; and think they never have too much Time, Love or Money, to bestow upon them.

§. 4. Thus are their Minds employ'd, and so vain are they in their Imaginations, and Dark in their Understandings, that they not only believe them Innocent, but perswade themselves, *they are Good Christians all this while*; and to rebuke them is worse than *Heresie*. Thus are they *Strangers* to the Hidden Life; and by these things are they diverted from all serious Examination of themselves; and a little by-rote-Babble, with a forc'd Zeal, of an half hours task, in other mens words, which they have nothing to do with, is made sufficient; being no more their *States*, or at least their Intention, as their works shew, than 'twas the Young Mans in the Gospel, that said *He would Go, and sell* 20r. But alas! Why? Oh, there are



other Guests! What are they? *Phar-*  
*mond, Cleopatra, Cassandra, Clelia; a Play,*  
*a Ball, a Spring-Garden; the Park,*  
*the Gallant, the Exchange, in a Word,*  
*the World.* These Stay, these Call,  
 these are Importunate, and these they  
 Attend, and these are their most fami-  
 liar Associates. Thus are their Hearts  
 captivated from the Divine Exercise;  
 nay, from such external Affairs, as im-  
 mediately concern some Benefit to  
 themselves, or needy Neighbours; plea-  
 sing themselves with the received  
*Ideas* of those Toys and Fopperies, in-  
 to their loose and airy Minds: And if in  
 all things they cannot practise them, be-  
 cause they want the means of it, yet as much  
 as may be, at least to dote upon them, be  
 taken with them & willingly suffer their  
 Thoughts to be Hurried after them.  
 All which greatly indisposes the Minds,  
 and distracts the Souls of People from  
 the Divine Life and Principle of the ho-  
 ly *Jesus*: But as it hath been often said,  
 more especially the Minds of the *Youn-*  
*ger sort*, to whom the like *Advertisements*  
 (where their Inclinations being presen-  
 ted with what is very suitable to them,  
 they become excited to more *Vain*  
 than

Ila. 59.4

Jer. 2. 5

Eccl. 11.10

than ever they thought upon before) are incomparably dearer than all that can be said of *Gods Fear*, a *Retired Life*, *Eternal Rewards* and *Joyes Unspeakable* and *Full of Glory*: So vain, so blind and so very insensible are Men and Women, of what truly makes a Disciple of Christ! O! that they would ponder on these things, and watch against, and out of all these Vanities, for the coming of the Lord, lest being unprepared, and taken up with other Guests, They enter not into his Everlasting Rest.

Ro. 13. 11.  
12, 13, 14.  
Mat. 25. 7  
to 14.

§. 5. That which further manifests the *unlawfulness* of these Numerous Fashions and Recreations is, That they are either the Inventions of Vain, Idle, and Wanton minds, to gratifie their own *Sensualities*, and raise the like wicked curiosity in others, to imitate the same; by which nothing but Lust and Folly are promoted: Or the Contrivances of Indigent and Impoverish'd Wits, who make it the next way for their *Maintenance*: In both which respects, and upon both which Considerations, they ought to be detested. For the First Licenses express *Impiety*; and the Latter countenances a *wretched way of Livelihood*; and Consequently diverts

verts from more lawful, more service-  
 able and more necessary Employments.  
 That such Persons are both the In-  
 ventors and Actors of all these Follies,  
 cannot be difficult to demonstrate: For  
 were it possible, that any One could  
 bring us *Father Adam's Girdle*, and *Mo-  
 ther Eve's Apron*, what Laughing, what  
 Fleering, what Mocking of their *home-  
 ly fashion* would there be? surely their  
 Taylor would find but little custom, al-  
 though we Read, *'twas God himself that  
 made them Coats of Skins*. The like may  
 be asked of all the other Vanities, con-  
 cerning the Holy Men and Women  
 through all the Generations of Holy  
 Writ. How many Pieces of *Ribband*,  
 and what *Feathers*, *Lace Bands*, and the  
 like, *Adam* and *Eve* did wear in *Para-  
 dise*, or out of it? What Rich *Embroi-  
 deries*, *Silks*, *Points*, &c. had *Abel*, *Enoch*,  
*Noah*, and good old *Abraham*? Did  
*Eve*, *Sarah*, *Susanna*, *Elizabeth*, and the  
*Virgin Mary* use to *Curl*, *Powder*, *Patch*,  
*Paint*, wear false *Locks* of strange Co-  
 lours, *Rich Points*, *Trimmings*, *Lac'd  
 Gowns*, *Embroidered Petticoats*, *Shoes*  
 with *Slip flaps lac'd with Silk or Silver  
 Lace*, and *Buffed like Pidgeons Feet*,  
 with

with several *Vards*, if not Pieces of Rib-  
bonds? How many *Plays* did *Jesus*  
*Christ* and his *Apostles* Recreate them-  
selves at? What *Poets Romances*, *Co-*  
*medies* and the like, did the *Apostles*  
and *Saints* make, or use to pass away  
their time withal? I know they bid all  
people to *Redeem* their time, to avoid foolish talk-  
ing, vain *Jesting*, prophane *Babbings* and  
*fabulous Stories*; as what tend to *Ungodli-*  
*ness*: And rather to watch, to work out  
Salvation with fear and trembling, to flee  
foolish and *Youthful Lusts*, and to follow  
*Righteousness*, *Peace*, *Goodness*, *Love*,  
*Charity*; and to mind the things that are  
above, as they would have *Honour*, *Glory*,  
*Immortality* and eternal *Life*.

Eph. 5. 1  
2, 3, 4, 5,  
15. 16.  
2 Tim. 2.  
16. 22.  
Mat. 25.  
23. 34.  
ch. 26, 4.  
Phil. 2. 12.  
13.  
Col. 3. 1.  
2. 3.  
Rom. 2, 6.  
7.

§. 6. But if I were asked, Whence  
came they then? I could quickly an-  
swer, *From the Gentiles*, that knew not  
God. (for some amongst them detested  
them, as will be shown) They were the  
*Pleasures of an Effeminate Sardanapa-*  
*lus*, a *Fantastick Miracles*, a *Comical*  
*Aristophanes*, a *Prodigal Charaxus*,  
a *Luxurious Aristippus*; and the *Practi-*  
*ces of such Women*, and the *Infamous*  
*Glycemestra*, the painted *Jezabel*, the  
*Lascivious Campaspe*, the *Immodest Post-*  
*humia*

*Junia*, the costly *Corinthian Libidinosia*,  
 the most Impudent *Flora*, the Wanton  
*Egyptian Cleopatra*, and most insatiable  
*Maejulina*. Persons whose Memories  
 have sunk through all Ages, and that  
 carry with them a perpetual *Rat*.  
 These, and not the Holy Self-denying  
 Men and Women in Ancient times,  
 were devoted to the like Recreations  
 and vain Delights. Nay the more so-  
 ber of the very *Heathens* themselves, and  
 that upon a Principle of great *Virtue*,  
 as is by all confessed detested the like  
 folly and wanton practices. There's  
 none of them to be found in *Plato*, or  
 in *Seneca's Works*: *Pythagoras*, *Socra-*  
*tes*, *Phocion*, *Zeno*, &c. did not accu-  
 stom themselves to these entertain-  
 ments. The *Virtuous Penelope*, the  
 chaste *Lucretia*, the Grave *Cornelia*,  
 and Modest *Pontia*, with many others,  
 could find themselves Employment  
 enough amongst their Children, Ser-  
 vants and Neighbours: They, though  
 Nobles, next their *Devotion*, delighted  
 most in *Spinning*, *Weaving*, *Gardening*,  
*Needlework*, and such like good House-  
 wifery and commendable Entertain-  
 ment:

ments: Who, though called *Heathens*, expres'd much more *Christianity* in all their Actions, than do the *warren, foolish* People of this Age, who notwithstanding will be called *Christians*. But above all, You *Playmongers*, whence think you came your so passionately beloved *Comedies*? Than which, as there is not any one diversion, that's more *Pernicious*, so not one more in esteem & fondly frequented? Why, I will tell you, Their Great Grand-father was an *Heathen*, and that not of the best sort: His Name was *Epicharmus*. Tis true, he is called a *Philosopher*, or a *lover of Wisdom*; but he was only so by Name, and no more one in reality, than the *Comedians* of these times are true *Christians*. Tis reported of him by *Suidas*, a *Greek Historian*, that he was the first man who invented *Comedies*; & by the help of one *Phormus*, he made also fifty *Fables*. But would you know his Country, & the reason of his *Invention*? his Country was *Syracuse*, the chief City in *Sicily*, famous for the *Infamy* of many *Tyrants*; to please and gratifie the *Lusts* of some, of whom he set his *Wits* to work. And don't you think this an ill *Original*? And is it less

less in any one to imitate, or justify the same, since the more sober *Heathens* have themselves condemned them? Nay, is it not abominable, when such as call themselves *Christians*, do both Imitate and Justify the like Inventions?

Vid. Prod

Nor had the melancholly *Tragedies* a better Parentage, namely, one *Thespis*, an *Atbenian* Poet; to whom they also do ascribe the Original of that impudent custom of *Painting Faces*, and the *Counterfeit*, or representation of other Persons, by change of *Habit*, *Humors*, &c. all which are now so much in Use and Reputation with the great Ones of the times. To these let me add that Poetical *Amorosoe*, whom an Inordinate *Pas-sion* of *Love* first transported to those *Poetical Raptures* of admiration, (indeed fordid Effeminacy, if not Idolatry) they call him *Alcman*, or *Alcina*, a *Lydi-an*: He being exceedingly in Love with a young Woman of his own Country, is said to have been the first Person that gave the World a sight of that kind of Folly, namely, *Love-stories*, and *Myths*, which have been so diligently imitated by almost all Nations ever since in their *Romances*.



§ 7. I know that some will say, But we have many Comedies and Tragedies Sonnets, Keitches, &c. that are on purpose to reprehend Vice, from whence we learn many commendable things. Though this be shameful, yet many have been wont for want of Shame or Understanding, or both, to return me this for answer. Now I readily shall confess, that 'twas the next Remedy amongst the Heathens, against the Common Vices, to these more grave and moral Lectures of their Philosophers, of which number I shall instance two: Euripides, whom Suidas calls a Learned Tragical Poet, and Enpolis, whom the same Historian calls a Comical Poet. The first was a man so chaste, and therefore so unlike those of our dayes, that he was called *ωιστογυνικος* or one that hated Women, that is wanton ones, for otherwise he was twice Married: The other he characteres as a most severe Reprebender of Faults. From which I gather, that their design was not to feed the Idle, lazy Fancies of People, nor merely to get Money; but since by the means of loose Wars, the People had been debauched, their work was to reclaim them, rendring Vice Redi-  
lous

## No Cross, No Crown.

lous, and turning Wit against Wickedness. And this appears the rather from the description given, as also that *Euripides* was supposed to have been *Torn in pieces* by wanton Women; which doubtless was for declaiming against their Impudence: And the other being slain in the Battel betwixt the *Athenians* and *Lacedemonians*, was so regretted, as a Law was made, as that never after such *Poets* should be allow'd to bear Arms: Doubtless it was because in losing him, they lost a *Reprover* of *Vice*. So that the end of the *Approved Comœdians* and *Tragœdians* of those times, was but to *Reform the People* by making Sin odious: And that not so much by a rational and argumentative way, usual with their *Philosophers*, as by *Sharp Jeers*, severe *Reflections*, and rendring their *vicious Actions Shameful, Ridiculous* and *Detestable*; so that for Reputation sake they might not longer be guilty of them: Which to me is but a little softer than a *Whip* or a *Bridewell*. Now if you that *Plead* for them, will be contented to be accounted, *Hearers*, and those of the more *dissolute* and *Wicked sort* too, that will sooner be Jeer'd,

Jeer'd then Argued out of your Sins  
we shall acknowledge to you, that such  
*Comedies* and *Tragedies* as these, may be  
serviceable: But then for shame, abuse  
not the Name of *Jesus Christ* so impu-  
dently, as to call your selves *Christians*,  
whose Lusts are so strong, that you are  
forc'd to use the low shifts of *Heathens*  
to repel them: To leave their Evils  
not for the Love of *Virtue*, but of out *Fear*  
*Shame*, or *Reputation*. Is this your love  
to *Jesus*? Your Reverence to the *Scriptures*,  
that through Faith are able to  
make the *Man of God* Perfect? Is all  
your Prattle about *Ordinances*, *Prayers*,  
*Sacraments*, *Christianity*, and the like,  
come to this, that at last you must be-  
take your selves to such *Instructors*, as  
were by the sober *Heathens* permitted  
to reclaim the most *Vicious* of the People  
that were amongst them? And such  
*Remedies* too, as below which there is  
nothing but *Corporal Punishment*?

§. 8. This is so far from *Christianity*,  
that many of the Nobler *Heathens*, Men  
and Women, were better taught and  
better disposed; They found out more  
heavenly Contemplations, and subjects  
of an Eternal Nature to meditate upon.

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Nay,

Nay, so far did they outstrip the *Christians* of the times, that they not only were exemplary by their *Grave* and *sober Conversation*, but, for the publick Benefit, the *Athenians* instituted the *Gymnosophists*, or Twenty Men, who should make it their Business to observe the Peoples *Apparel and Behaviour*; that if any were found *Immodest*, and to demean themselves *Loosely*, they had full Authority to *punish them*. But the case is alter'd, 'tis punishable to *Reprove* such: yes, its matter of the greatest Contumely and Reproach. Nay, so Impudent are some grown in their Impieties, that they Sport themselves with such *Religious Persons*; and not only manifest a great Neglect of Piety and a Severe Life by their own Looseness, but their Extream Contempt of it, by rendering it Ridiculous through Comical and Abusive Jests, on *Publick Stages*. Which, how dangerous it is, and apt to make Religion of little worth, in the Peoples Eyes, besides the demonstration of this Age, let us remember, that *Aristophanes* had not a readier way to bring the Reputation of *Socrates* in question with the People; who greatly revered him for his

Grave and Virtuous Life and Doctrine than by his *Abusive Representations* of him in a Play: Which made the Airy wanton unstable Crowd rather part with *Socrates* in Earnest, than *Socrates* in Jest. Nor can a better Reason be given, why the poor *Quakers* are made so much the Scorn of Men, than because of their *severe Reprehensions* of Sin and Vanity, and their *Self-denying Conversation* amidst so great Intemperance in all *Worldly Satisfaction*: Yet can such *Libertines* all this while strut and swell for *Christians*, and strut it out against Precept and Example; but we must be *Whimsical, Conceited, Morose, Melancholy*, or else *Hereticks, Deceivers*, and what not? O Blindness! O Pharisaical Hypocrisie! As if such were fit to be Judges of Religion; or that 'twere possible for them to have a sight and sense of true Religion, or really to be Religious; whilst darkned in their Understandings by the godd of the Pleasures of this World, and their Minds so wrapt up in External Enjoyments, and the variety of worldly Delights: No, In the Name of the Everlasting God, you mock him and deceive your

Souls

Souls ; for the Wrath of the Almighty is against you all, whilst in that Spirit and Condition : In vain are all your Babbles and set Performances, God laughs you to Scorn ; his Anger is kindling because of these things. Wherefore be ye warned to Temperance and Repent.

§. 9. Besides, this sort of People not only *Wicked, Loose and Vain*, who both invent and act these things ; but by your great *delight* in such *vain Inventions*, you encourage them therein, and hinder them from more Honest and more Serviceable Employments. For what is the reason, that most *Commodities* are held at such *excessive Rates*, but because Labour is so very dear ? And why is it so, but because so many Hands are otherwise bestowed, even about the very Vanity of all Vanities ? Nay how common is it with these *Mercenary* Procurers to Peoples Folly, that when their *Purses* begin to grow low, they shall present them with a *New*, (and pretendedly *more convenient*) *Fashion* ; and that perhaps, before the former *Costly Habits* shall have done half their service : Which either must be given away, or new-vampt in the Cut  
moit

most *Alamode*. O Prodigal, yet frequent Folly!

§. 10. I know I am coming to en-<sup>Object. 3.</sup>  
counter the most plausible *Objection*  
they are used to urge, when driven to  
a Pinch, *viz.* But how shall those many *Fa-*  
*milies* subsist, whose *Livelihood* depends upon  
such *Fashions* and *Recreations* as you so  
earnestly decry? I Answer; It is a bad  
Argument to plead for the *Commission*  
of the least Evil, that never so great a  
Good may come of it: If you and they  
have made *Wickedness* your Pleasure and  
your Profit, be ye content, that it should  
be your Grief and Punishment, till the one  
can learn to be without such Vanity, and  
the others have found out more Honest  
Employments. Tis the Vanity of the  
*Few* Great ones, that makes so much  
Toil for the *Many* Small; and the great  
*Excess* of the *One*, occasions the great  
Labour of the *Other*. Would men learn  
to be contented with *Few Things*, such as  
are necessary and convenient, the an-  
cient Christian Life, all things might be  
at a *Cheaper Rate*, and men might live  
for little. If the *Landlords* had less  
*Lusts* to satisfy, the *Tenants* might have  
less *Rent* to pay, and turn from Poor to  
*Rich*, whereby they might be able to find



more honest and domestick Employments for their Children, than becoming *Sharps*, and living by their Wits, which is but a *better word* for their Sins. And if the report of the More Intelligent in *Husbandry* be credible, *Lands* are generally improvable *Ten in Twenty*: And were there more *Hands* about more lawful & serviceable *Manufactures* they would be cheaper, & greater vent might be made of them, by which a benefit would redound to the World in general: Nay, the burden lies the *Heavier* upon the *Laborious Country*, that so many Hands and Shoulders (as have the *Lust-Caterers* of the Cities) should be wanting, to the *Plow* and useful *Husbandry*. If men never think themselves rich enough they may never miss of *Trouble* and *Employment*; but those who can take the *Primitive state* and Gods Creation for their Model may learn with a Little to be Contented; as knowing that desires after Wealth, do not only prevent or destroy true *Faith*, but when got, encrease *snarcs*, & *Trouble*. It is no Evil to repent of Evil; but that can't be, whilst men maintain what they should repent of:

shaded

It

It is a bad Argument to avoid *Temperance*, or justify the contrary, because otherwise the Actors and Inventors of excess would want a Livelihood; since to feed them that way is to Nurse the Cause, instead of Starving it. Let such of those *Vanity-Hucksters* as have got sufficient, be contented to Retreat, and spend it more honestly than they have got it; and such as really are Poor, be rather helpt by *Charity* to better Callings: This were more prudent, nay, *Christian*, than to consume Money upon such foolish Toyes and Fopperies. Publick *Work-houses* would be effectual Remedies to all these *Lazy* and *Lustful Distempers*, with more Profit, and a better Conscience. Therefore it is that we cannot, we dare not square our *Conversation* by the *World's*: No, but by our *Plainness* and Moderation to testify against such Extravagant Vanities; and by our *Grave* and *Steady Life* to manifest our dislike, on Gods behalf, to such *Intemperate* and *Wanton Curiosity*; Yea, to deny our selves, what otherwise perhaps we lawfully could use with a just Indifferency, if not satisfaction,  
because

because of that great Abuse that is amongst the generality.

obj. # 4. §. 11. I know, that some are ready farther to object; *Hath God given us these Enjoyments on purpose to damn us, if we use them?* Answ. But to such Miserable, Poor, Silly Souls, who would rather charge the most High and Holy God with the *Invention* or *Creation* of their dirty Vanities, than want a Plea to justify their own practice; not knowing how for *shame* or *fear* or *love* to throw them off; *I Answer*, That what God made for Mans use, was good, & what the Blessed Lord Jesus Christ allowed, or enjoyn'd, or gave us in his most heavenly Example, is to be *Observed*, *Believed*, and *Practiced*. But in the whole *Catalogue* the *Scriptures* give of both, I never found the *Attires*, *Recreations*, and *Way of Living*, so much in request with the Generality of the *Christians* of these Times: No certainly, God created man an *Holy*, *Wise*, *Sober*, *Grave* and *Reasonable Creature*, fit to govern himself and the World; but *Divinity* was then the great Object of his *Reason* and *Pleasure*; all *External Enjoyments* of his giving being for necessity, Convenience, and

Luk. 9. 11  
2 h. 12. 28  
29. to 31

and lawful Delight, with this *Proviso* too, That the Almighty was to be seen, and sensibly enjoy'd and revered, in every one of them. But how very wide the Christians of these times, are from this Primitive Institution, is not difficult to determine, although they make such Loud pretensions to that most Holy Jesus, who not only gave the World a certain Evidence of a happy *Restoration* by his own coming, but promised his Assistance to all that would follow him, in the Self-denial and way of his Holy Cross; and therefore hath so severely enjoyn'd no less on all, as they would be everlastingly saved. But whether the Minds of Men and Women are not as profoundly involv'd in all *Excess* and *Vanity*, as those who know him not any farther than by *Hearsay*? And whether being thus banished the presence of the Lord, by their greedy seeking the things that are below, and thereby having lost the taste of Divine Pleasure, they have not feigned to themselves an *Imaginary* pleasure, to quiet or smother Conscience, and pass their time without that anguish and trouble, which are the consequences of Sin, that

so

1 Cor. 10.  
31.

Joh. 8. 12.  
c. 15. 6, 7,  
8,  
ch. 17. 20.

Rom. 2. 8

Gen. 3. 6.

Mat. 21.

42.

Mark. 13.

33. 34. 35

36. 37.

1 Joh. 3.

5. 6. 7. 8.

Ch. 5. 20.

so they might be at *ease* and *security* while in the World, let their own Consciences declare. *Adams* Temptation is represented by the *Fruit* of a *Tree*, thereby intimating the great influence, *external Objects*, as they exceed in Beauty carry with them upon our Senses: So that unless the Mind keep upon its constant watch, so prevalent are *Visible Things*, that hard it is for one to escape being ensnared by them; & he shall need to be only sometimes entrap'd, to cast so Thick a Vail of Darkness over the mind, that not only it shall with *pleasure* continue in its *Fetters* to Lust and Vanity, but proudly censure such as refuse to wear them, strongly *pleading* for them, as serviceable and Convenient. That strange passion do *perishing Objects* raise in those minds, where way is made, and entertainment given to them. But *Christ Jesus* is manifested in us, and hath given unto us a *Taste* and *understanding* of him that is true; and to All, such a proportion of his good Spirit, as is sufficient, would they obey it, to redeem their Minds from that captivity they have been in to *Lust* and

Vain.

Vanity, and intirely ransom them from the Dominion of all *Visible Objects*, and whatsoever may gratifie the desire of the Eye, the *Flesh* and the proud *Life*, that they might be Regenerated in their Minds, Changed in their Affections, and have their whole Hearts set on things that are above, where Moth nor Rust can never pass or enter to harm or destroy.

1 Thes. 5.  
13.

§. 12. But 'tis a manifest sign, of what Mould and Make those persons are, who practice and plead for such *Egyptian shameful Rags*, as *Pleasures*. Its to be hop'd that they never knew, or to be fear'd they have forgot the *Humble, Plain, Meek, Holy, Self-denying and Exemplary Life*, which the *Eternal Spirit* sanctifies all Obedient Hearts into; yea, its indubitable, that either such always have been Ignorant, or else that they have lost Sight of that *Good Land*, that heavenly Country and blessed Inheritance, they once had some glimmering prospect of. O that they would but withdraw a while, sit down, weigh and consider with themselves, where they are, and whose *Work* and *Will* they are doing! that they would once believe, the Devil hath not a *stratagem* more per-

Gal. 15.  
22. 23,  
24, 25.  
Eph. 5. 8  
9. 10. 11.  
15, 16.

nici-

Ep. 6. 12.  
13. 14. 15.  
16, 17. 18

Eph. i. 16,  
to 20.  
c. 4. 12. 13  
2 Pe. 3. 18

nicious to their immortal Souls, than this of exercising their Minds in the Follish Fashions and Wanton Recreations of the times? Great and gross Impieties beget a detestation in the opinion of sober Education and Reputation; and therefore since the Devil rightly sees, such things have no success with many, it is his *next*, and *fatallest* design, to find some other *Entertainments*, that carry less of Infection in their *Looks*, though more of Security, because less of Scandal and more of Pleasure in their enjoyment, on purpose to busie and arrest People from a diligent Search and Enquiry after those matters which necessarily concern their *Eternal Peace*: That being ignorant of the heavenly Life, they may not be induced to press after it; but being only *formally* Religious, according to the Traditions and precepts of others, proceed to their common Pleasures, and find no *Check* therefrom (their *Religion* and *Conversation* for the most part agreeing well together) whereby an Improvement in the knowledge of God, a going on from Grace to Grace, a growing to the measure of the stature of Jesus Christ



Christ himself, is not known: But as it was in the beginning at *seven*, so it is at *seventy*; nay, not so *innocent*, unless by reason of the old saying, Old Men are twice Children. Oh! the *Mystery of Godliness*, the *heavenly Life*, the *true Christian*, are another thing! Wherefore we conclude that as the design of the *Devil* (where he cannot involve and draw into *gross Sin*) is to busie, delight and allure the *Minds* of Men and Women by more seeming innocent *Entertainments*, on purpose that he may more easily secure them from minding their duty and progress in the Knowledge of, and Obedience to the only true God, which is *Eternal Life*; and thereby take up their minds from heavenly and Eternal things: So those who would be delivered from those *Snares*, should mind the holy, just, grave and self-denying Teachings of *Gods Grace* and *Spirit* in themselves, that they may reject and for ever abandon the like *Vanity* and *Evil*; and, by a reformed Conversation, condemn the World of its Intemperance: So will the true Discipleship be obtain'd; for otherwise many enormous Consequences and per-

Joh. 17. 3.

Rom. 8  
11. 14.Gal. 5. 11  
Tit. 2. 11.  
12, 13, 14.

nicious Effects will follow. 'Tis to encourage such impious persons to continue and proceed in the like Trades of feeding the Peoples Lusts, and thereby such make themselves *partakers* of their *Plagues*: Who by continual fresh desires to the like Curiosities, and that way of spending time and Estate, Induce them to spend more time in studying how to *abuse time*; lest, through their pinching and small allowance, those Prodigals should call their Fathers House to mind; for whatsoever any think, more Pleasant Baits, Alluring Objects, Grateful Entertainments, Cunning Emisseries, Acceptable Sermons, Insinuating Lectures, taking Orators the Crafty Devil has not nor ever had, by which to entice and ensnare the Minds of People, and totally to divert them from heavenly Reflections, and divine Meditations, that the Attire, Sports, Plays and Pastimes of this Godless Age, the School and Shop of Satan, hitherto so reasonably condemned.

## C H A P. XVIII.

§. 1. But if these Customs, &c. were but indifferent yet being abused, they deserve to be rejected. §. 2. The Abuse is acknowledged by those that use them, therefore should leave them. §. 3. Such as pretend to seriousness should exemplarily withdraw from such Latitudes: A wise Parent warns his Child of what it dotes too much upon, and we should watch over our selves and Neighbours. §. 4. God in the case of the Brazen-Serpent, &c. gives us an Example to put away the use of abused things. §. 5. If these things were sometimes convenient, yet when their use is prejudicial in Example, they should be disused. §. 6. Such as yet proceed to love their unlawful Pleasures more than Christ and his Cross, the mischief they have brought to Persons and Estates, Bodies and Souls. §. 7. Ingenuous People know this to be true: An Appeal to Gods Witness in the Guilty: Their state that of Babylon. §. 8. But Temperance in Food, and Plainness in Apparel and sober Conversation conduce most to Good: So the Apostle teaches in his Epistles. §. 9. Temperance enriches a Land. 'Tis a Political Good, as well as a Religious one in all Governments. §. 10. When People have done their Duty to God it will be time enough to think of pleasing themselves. §. 11. An Address to the Magistrates, and all People how to convert their time and Money to better purposes.

§. 1.

§. 1. **B**ut should these things be as *Indifferent*, as they are proved perniciously unlawful ( for I never heard any advance their *Plea* beyond the bounds of meer *Indifferency* ) yet so great is their *Abuse*, so universal the *bad Effects* thereof, like to an Infection, that they therefore ought to be rejected of all, especially those, whose *Sobriety* hath preserv'd them on this side of that *Excess*, or whose *Judgements* ( though themselves be guilty ) suggest the Folly of such *Intemperance*. For what is an *Indifferent* Thing, but that which may be done, or left undone? Granting, I say, this were the case, yet do both Reason and Religion teach, that when they are used with such an *Excess* of *Appetite*, as to leave them would be a cross to their Desires, they have exceeded the Bounds of meer *Indifferency*, and are thereby rendred no less then necessary. Which being a Violation of the very Nature of the things themselves, a perfect *Abuse* enters; and consequently they are no longer to be considered in the rank of things simply *Indifferent*, but *Unlawful*.

§. 2. Now, that the whole *Exchange* of *Things* against which I have so earnestly contended, are generally abused by the *Excess* of almost all *Ages*, *Sexes* and *Qualities* of people, will be confessed by many, who yet decline not to conform themselves to them; and to whom, as I have understood, it only seems Lawful, because (say they) *The abuse of others, should be no Argument, why we should not use them.* But to such I Answer, That they have quite forgot, or will not remember, they have acknowledged these things to be but of an *Indifferent Nature*: If so, (and *Vanity* never us'd more) I say, there can be nothing more clear, then since they acknowledge their great abuse, that they are wholly to be forsaken: For since they may as well be let alone, as done at any time, surely they should then of Duty be let alone, when the use of them is an abetting the General Excess, and a meer exciting others to continue in their *Abuse*, because they find persons reputed sober to imitate them, or otherwise to give them an *Example*: *Precepts are not half so forcible as Examples.*

Phil. 3. 17

§. 3. Every one that pretends to  
Seri-

*Seriousness*, ought to inspect himself, as having been too forward to help on the *Excess*, and can never make too much haste out of those inconveniencies, that by his former Examples he encouraged any too; that by a new one, he may put a seasonable Check upon the Intemperance of others. A wise *Parent*, ever withdraws those *Objects*, however Innocent in themselves, which are too prevalent upon the weak senses of his *Children*, on purpose that they might be *weaned*: And 'tis as frequent with men, to bend a crooked Stick as much the contrary way, that they might make it straight at last. Those that have more *Sobriety* than others, should not forget their Stewardships, and exercise that *Gift of God* to the security of their Neighbours. 'Twas *Murdering Cain*, that rudely asked the Lord, *Was he his Brothers Keeper?* For *Every Man* is necessarily oblig'd thereto; and therefore should be so *wise*, as to deny himself the use of such Indifferent Enjoyments, as cannot be used by him, without too manifest an Encouragement to his Neighbours *Folly*.

§. 4. God hath sufficiently excited  
men

ch. 2. 4.  
Gen. 4. 9

2 King. 18  
2. 3. 4. 5.

men to what is said ; for in the case of the *Brazen Serpent*, which was an heavenly Institution and *Type of Christ*, He with great displeasure enjoyn'd, it should be broke to pieces, because they were too fond and doting upon it. Yes, the very Groves themselves, however pleasant for Scituation, beautiful for their Walks and Trees, must be cut down ; and why ? Only because they had been *abused to Idolatrous Uses*. And what's an Idol, but that which the mind puts an over-estimate or value upon ? None can benefit themselves so much by an *Indifferent* thing, as others by not using that abused Liberty.

Rom. 14.  
to the  
end.

§. 5. If those things were Convenient in themselves, which is a step nearer *Necessity*, than meer Indifferency, yet when by Circumstances they become *prejudicial*, such Conveniency it self ought to be put up ; much more what's but *Indifferent* ; should be deny'd. People not to weigh their private *Satisfactions* more than a *Publick Good* ; nor please themselves in too free a use of Indifferent things, at the cost of being so really prejudicial to the publick, as they certainly are, whose use of them if



(if no worse) becomes *Exemplary* to others, and begets an Impatience in their Minds to have the like. Wherefore it is both reasonable and incumbent on all, to make only such things necessary, as tend to *Life and Godliness*, and to employ their freedom with most advantage to their Neighbours. So that here is a twofold Obligation; the One, not to be Exemplary in the use of such things; which, though they may use them, yet not without giving too much countenance to the abuse and excessive Vanity of their Neighbours. The other obligation is, that they ought so far to condescend to such Religious People, who are offended at these *Fashions*, and that kind of Conversation, as to reject them.

Rom. 14.1  
to the  
end.

§. 6. Now those, who, notwithstanding what I have urg'd, will yet proceed; what is it, but that they have so involv'd themselves and their *Affections* in them, that it is hardly possible to Reform them; and that for all their many *Protestations* against their fondness to such *Fopperies*, they really *Love* Them more than *Christ* and his *Cross*. Such cannot seek the good of others, who do

so little respect their own. For, after a serious consideration, What *Vanity, Pride, Idleness, Expence of Time and Estates* have been, and yet are? How many Persons debauched from their first Sobriety, and Women from their natural Sweetness and Innocency, to Loose, Airy, Wanton and many times more Enormious practices? How many plentiful Estates have been over-run by numerous Debts, Chastity ensnar'd by accursed lustful Intrigues? Youthful Health overtaken by the hasty seizure of unnatural Distempers, and the remaining dayes of such spent upon a Rack of their Vices procuring, and so made Slaves to the unmerciful but necessary Effects of their own inordinate Pleasures? In which Agony they Vow the greatest Temperance; but no sooner out of it, than in their Vice again.

Lam. 4. 5  
Prov. 21. 17.  
Job. 21. 13. 14.  
Ps. 55. 23.  
Ps. 37. 10.  
Ecc. 8. 12  
Pl. 37. 1. & 76. 12.  
Pro. 2. 22

§. 7. That these things are the case, and almost innumerable more, I am perswaded, no ingenuous Person of any experience will deny: How then, upon a serious reflection, any that pretend Conscience, or the fear of God Almighty, can longer continue in the *Gamb, Livry, and Conversation* of those, whose whole

Jer. 16. 5,  
6, 7, 8, 9.

Isa. 3. 13  
to 16

Jer. 50. 8  
ch. 15. 6, 7

Amos 6. 3  
4, 5, 6, 7.

Rev. 18. 7,  
8.

vers. 2, 12

whole Life tends to little else, than what I have repeated, much less joyn with them in their abominable Excess, I leave to the just Principle in themselves to judge. No surely! this is not to obey the *Voice of God*, who in all Ages did loudly cry to all, *Come out of* (of what?) *the Ways, Fashions, Converse and Spirit of Babylon*; Who's that? *The great City of all these Vain, Foolish, Wanton, Superfluous, and Wicked Practices*, against whom the Scriptures denounce most dreadful Judgements; ascribing all the *Intemperance of Men and Women to the Cup of Wickedness she hath given them to drink*; whose are the things Indifferent, if they must be so. And for witness, hear what the *Revelations* say in her description; *How much she hath glorified her self, and lived deliciously, so much Torment and Sorrow give her. And the Kings of the Earth, who have lived deliciously with her, shall bewail and lament her; and the Merchants of the Earth shall weep over her; for no man buyeth their Merchandize any more: The Merchandize of Gold, and Silver, and precious Stones, and of Pearls and fine Linen, and Purple, and Silk, and Scarlet,*  
and

and all manner of Vessels of Ivory, and all manner of Vessels of most precious Woods, and Cinnamon, and Odours, and Ointments, and Frankincense, and Wine, and Oyl, and fine Flower, and Beasts, and Slaves and Souls of Men. Behold the Character and Judgment of Luxury: And though I know it hath a further signification than what is literal; yet there is enough to show the Pomp, Plenty, Fulness, Idleness, Ease, Wantonness, Vanity, Lust and Excess of Luxury, that reign in her. But at the Terrible Day, who will go to her Exchange any more? Who to her Plays? Who will follow her Fashions then? And who shall Traffick in her delicate Inventions? Not one; for she shall be Judged. No Plea shall excuse or rescue her from the Wrath of the Judge; for strong is the Lord who will perform it. If yet these reasonable Pleas will not prevail; however I shall Caution such in the repetition of part of Babylons miserable Doom: Mind, my Friends, more Heavenly things, hasten to obey that Righteous Principle, which would exercise and delight you in that which is Eternal; or else with Babylon, the Mother of Lust and Vanity, the fruits that your Souls

verf. 13.

verf. 8.

verf. 14.

Soul's lust after shall depart from you, and all things which are dainty and goodly, shall depart from you, and you shall find them NO MORE: O Dives! no more. Lay your Treasures therefore up in Heaven, O ye Inhabitants of the Earth, where nothing can break through to harm them; but where Time shall shortly be swallowed up of Eternity!

S. 8. But my Arguments against these things end not here; for the Contrary most of all conduces to Good, namely, Temperance in Food, Plainness in Apparel; with a meek, shame-faced and quiet Spirit, and that Conversation which doth only express the same in all Godly honesty: As the Apostle saith, Let no corrupt Communication proceed out of your Mouth, but that which is good to the use of Edifying, that it may administer Grace to the Hearers; neither Filthiness, nor foolish Talking, nor Jestings, but rather giving of Thanks: For let no man deceive you with vain words, because of these things cometh the Wrath of God upon the Children of Disobedience. And if Men and Women were but thus Adorned, after this truly Christian manner, Impudence would soon receive a Check, and Lust, Pride, Vanity,

Vanity and Wantonness find a Rebuke.

They would not be able to attempt such universal Chastity, or encounter such Godly Austerity: Virtue would be in Credit, and Vice afraid and ashamed, and Excess not dare to show its face.

There would be an end of Gluttony and Gaudiness of Apparel, Flattering Titles and a Luxurious Life; and then Primitive Innocency and Plainness would come back again, and that Plain-hearted, Down-right Harmless Life would be restored, of not much caring what we should, eat drink, or put on, as Christ tells us, the Gentiles did, and as we know this Age daily does, under all its talk of Religion: But as the Ancients, with moderate Care for Necessaries and Conveniencies of Life, devoted themselves to the Concernments of a Celestial Kingdom, more minded their Improvement in Righteousness, than their Encrease in Riches; for they laid their Treasure up in Heaven, and endured Tribulation for an Inheritance that cannot be taken away.

1 Tim. 4. 12  
Phi. 3. 16  
to 20.  
1 Pet. 2. 12  
Prov. 31.  
23 to 31  
2 Chr. 13.  
7.  
Pr. 24. 23  
James 2  
2, to 9.  
Luk. 12.  
29. 30.  
1 Tim. 3  
2 Pet. 3. 11  
Ps. 26. 26.

Mat. 25.  
21.

§. 9. But the Temperance I plead for, is not only Religiously, but Politically

Go. d

**Good:** 'Tis the Interest of Good Government to Curb and Rebuke *Excesses*. It prevents many Mischiefs; *Luxury* brings Effeminacy, Laziness, Poverty and Misery; but *Temperance* Preserves the Land. It keeps out Foreign Vanities, and Improves our own Commodities; Now we are their Debtors, then they would be Debtors to us for our *Native Manufactures*. By this means such Persons, who by their *Excess*, not *Charity*, have deeply engaged their Estates, may in short space be enabled to clear them from those Incumbrances, which otherwise (like *Moths*) soon eat out very Plentiful Revenues. It helps Persons of mean subsistence to improve their *small Stocks*, that they may not *expend their dear Earnings* and *hard got Wages* upon *Superfluous Apparel*, *Foolish May-games*, *Plays*, *Dancing-shews*, *Taverns*, *Ale-houses*, and the like *Folly* and *Intemperance*; of which this Land is more infested, and by which its rendred more *Ridiculous*, than any Kingdom in the World: For none I know of is so infested with *Cheating Mountebanks*, *Savage Morrice-Dancers*,

Pro. 10. 4.

Ecc. 10. 16

17. 18.

Ps. 49. 25.

Ch. 11. 17.

ch. 20. 24.  
22.



cers, Pick-pockets, and Profane Players, and Stragglers, to the Right of Religion, the Shame of Government, and the great Idleness, Expence and Debauchery of the People: For which the Spirit of the Lord is grieved, and the Judgments of the Almighty are at the Door, and the Sentence ready to be pronounced, *Let him that is unjust be unjust still.* Wherefore it is, that we cannot but loudly call upon the generality of the Times, and testify both by our *Life & Doctrine* against the like Vanities and Abuses, if possibly any may be weaned from their Folly, and chuse the Good old Path of *Temperance, Wisdom, Gravity and Holiness*, the only way to inherit the Blessings of *Peace and Plenty* here, and *Eternal Happiness* hereafter.

§. 10. Lastly, Supposing we had none of these foregoing *Reasons* to justify ourselves, and justly to reprove the Practice of the Land in these particulars; however, let it be sufficient for us to say, That when People have first learned to Fear, Worship and Obey their Creator, to pay their numerous vicious Debts, to alleviate and abate their oppressed Tenants; but above all outward regards, when  
the

Ps. 101.3

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Ps. 101.3

the Pale Faces are more commiserated, the  
Pinched Bellies Relieved and Naked Backs  
Cloathed; when the famished Poor, the  
distressed Widdow and helpless Orphan  
(Gods Works and your fellow Creatures) are  
provided for; then I say, (if then)  
it will be time enough for you to plead  
the Indifferency of your Pleasures. But  
that the Sweat and tedious Labour of the  
Husband-man, early and late, cold and  
hot, wet and dry, should be converted  
into the Pleasure, Ease and Pastime of  
a small number of men; that the Cart,  
the Plough, the Thrash should be in that  
continual severity laid upon Nineteen  
parts of the Land, to feed the inordi-  
nate Lusts and delicious Appetites of  
the Twentieth, is so far from the ap-  
pointment of the great Governour of  
the World, and God of the Spirits of  
all flesh, that to imagine such horrible  
Injustice as the effect of his Determina-  
tions, and not the Intemperance of  
Men, were Wretched and Blasphemous.  
As on the other side, it would be to  
deserve no Pity, no Help, no Relief  
from God Almighty for People to con-  
tinue that Expende in Vanity and Plea-  
sure

Jer. 7.6.

Rom. 12.

20.

2Ch. 19.7

Ps. 40.4.

Act 10.34

Rom. 2.11

Eph. 6.9

Col. 3.25

1 Pet. 1.17

Ja. 5.4.5

sure, whilst the great Necessities of such Objects, go unanswered; especially, since God hath made the Sons of Mens but *Stewards* to each others Exigencies and Relief. Yea, so strict is it enjoyn'd, that on the omission of these things, we find this dreadful Sentence partly to be grounded, *Depart from me, ye cursed, into Everlasting Fire; &c.* As on the contrary, to *visit the sick, see the Imprisoned, relieve the Needy, &c.* are such excellent Properties in Christs account that thereupon he will pronounce such *Blessed*, saying, *Come ye Blessed of my Father, inherit the Kingdom prepared for you, &c.* So that the great are not (with the *Leviathan* in the deep) to Prey upon the Small. much less to make a Sport of the Lives and Labours of the Lesser Ones, to gratifie their Inordinate Senses.

Pl. 41. 1.  
Mat 2. 34  
35. 36.

Ro. 15. 36  
Jam. 2. 15  
16.  
Pl. 112. 9.  
Pro 14. 21  
Mat. 19. 21.

§. 11. I therefore humbly offer an *Address* to the *Serious Consideration* of the *Civil Magistrate*, That if the *Money* which is expended in every Parish in such *vain Fashions*, as wearing of *Laces, Jewels, Embroideries, Unnecessary Ribbons, Trimming, costly Furniture and Ar-*

# No Crows, no Crum.

*Reverence*, together with what is commonly consumed in *Taverns, Feasts, Gaming, &c.* could be collected into a Publick Stock, or something in lieu of this Extravant and fruitless Expence, there might be *Reparations* to the Broken Tenants, *Work houses* for the Able, and *Alms houses* for the Aged and Impotent. Then should we have no *Beggars* in the Land, the Cry of the *Widdow* and the *Orphan*, 'twould cease, and Charitable Reliefs might easily be afforded towards the *Redemption* of poor *Captives*, and Refreshment of such *Distressed Protestants* as labour under the Miseries of Persecution in other Countries: Nay, the *Exchequers* Needs, on just Emergencies, might be supplied by such a *Bank*: This *Sacrifice* and *Service* would please the Just and Merciful God: It would be a Noble Example of *Gravity* and *Temperance* to Foreign States, and an unspeakable *Benefit* to our selves at home.

Alas ! why should Men need *Perswasions*, to what their own Felicity so necessarily leads them to ? Had these

Vici-

Vivios's of the Times but a sense of  
Heathen *Cato's* Generosity, they would  
rather deny their Carnal Appetites,  
than leave such noble Enterprises unat-  
tempted. But that they should *Eat*,  
*Drink*, *Play*, *Game* and *Sport* away their  
*Health*, *Estates*, and above all, their  
*Irrevocable Precious Time*, which should  
be dedicated to the *Lord*, as a neces-  
sary Introduction to a *Blessed Eternity*,  
& then which (did they but know it) no  
*Worldly Solace* could come in competi-  
tion; I say, that they should be continually  
employ'd about these poor, low things,  
is to have the Heathens judge them in  
Gods day, as well as Christian Precepts  
and Examples condemn them. And  
their *final Doom* will prove the more  
Astonishing, in that this Vanity and  
Excess are acted under a Profession of  
the *Self-denying* Religion of *Jesus*,  
whose Life and Doctrine are a perpe-  
tual *Reproach* to the most of Christians.  
For he (*blessed Man*) was *Humble*, but  
they are *Proud*; He *Forgiving*, they  
*Revengeful*; He *Meek*, they *Fierce*; He  
*Plain*, they *Gandy*; He *Abstemious*, they  
*Luxurious*; He *Chaste*, they *Lascivious*;  
He

He a Pilgrim on Earth, they Citizens of  
 the World: In fine, He was Meanly  
 born, Poorly attended, and Obscurely  
 brought up: He lived despised, and  
 dyed hated of the Men of his own Na-  
 tion. O you pretended Followers of  
 this Crucified Jesus! Examine your  
 2 Cor. 13  
 5. selves, try your selves; know you not your  
 own selves, if he dwell not (if he Rule not)  
 in you, that you are Reprobates? Be ye  
 Gal. 6. 7  
 8. not deceived, for God will not be Mocked  
 (at last with forced Repentances) such  
 as you Sow, such (such you must) Reap in Gods  
 Day. I beseech you hear me, & remember  
 you were Invited and Entreated to the  
 Salvation of God. I say, As you Sow,  
 you Reap: If you are Enemies to the  
 Cross of Christ (and you are so, if you  
 will not bear it, but do as you List, and  
 (and not as you ought) If you are Un-  
 circumcised in Heart and Ear (and you  
 are so, if you will not hear and open to  
 him that knocks at the Doer within) and  
 if you Resist and Quench the Spirit in  
 your selves, that strives with you to  
 bring you to God (and that you cer-  
 tainly do who Rebel against its Motions,  
 Reproofs and Instructions) then you sow

## No Cross, No Crown.

381

Rom. 28

Tit. 2. 11.  
12, 13.

Ep. 15. 16

to the Flesh, to fulfil the Lusts thereof, and of the Flesh will you reap the fruits of Corruption. Wo, Anguish and Tribulation from God the Judge of quick and dead, by Jesus Christ. But if you will daily bear the holy Cross of Christ, and sow to the Spirit; if you will listen to the Light and Grace that come by Jesus, and which he has given to all People for Salvation, and square your Thoughts, Words & Deeds thereby (which leads and teaches the Lovers of it to deny all Ungodliness, and the Worlds Lusts, and to live Soberly, Righteously and Godly in this present Evil World) then may you with confidence look for the blessed Hope, and joyfut Coming, and glorious Appearing of the great God, and our Saviour Jesus Christ. Let it be so, O you Christians, and escape the Wrath to come! Why will you dye? Let the time past suffice: Remember, that **No Cross, No Crown.** Redeem then the Time, for the days are Evil, and yours but very few. Therefore Gird up the Loyns of your Minds, be Sober, Fear, Watch, Pray and endure to the End; calling to mind, for your Encouragement and Consolation, that all such



**No Cross, No Crown.**

such as through *Patience* and *well-doing*  
Ro.2.7.9 wait for *Immortality*, shall reap *Glory*,  
*Honour* and *Eternal Life* in the *Kingdom*  
of the *Father*; whose is the *King-*  
*dom*, the *Power* and the *Glory* for  
ever, Amen.

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7 AP 59

F I N I S.

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such as through Patience and well-doing  
 wait for immortality, shall reap Glory.  
 Honour and Eternal Life in the Kingdom  
 of the Father; whose is the King-  
 dom, the Power, and the Glory for  
 ever, Amen.

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**No Cross No Crown.**

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THE  
Second PART,  
Containing An  
A C C O U N T  
O F T H E  
Living and Dying  
S A Y I N G S  
O F

Men Eminent for their *Greatness,*  
*Learning* or *Virtue.*

And that of Divers Periods of Time  
and *Nations* of the *World.*

All concurring in this one Testimony,  
that a Life of strict *Virtue*, viz. to do Well  
and bear Ill, is the way to lasting *Happiness.*

Collected in favour of the Truth delivered in  
the FIRST PART.

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By **William Penn.**

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*The Fifth Edition* much Enlarged.


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ed Bilet in *Holy-well-lane*, Shoreditch, 1694.

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THE  
PREFACE.

**N**O Cross, No Crown,  
should have ended  
here, but that the Power,  
*Examples* and *Authorities*  
have put upon the Minds  
of People, above the most  
reasonable and pressing Ar-  
guments, inclin'd me to pre-  
sent my *Readers* with some  
of those many Instances  
that might be given in fa-  
vour of the Virtuous Life  
recommended in our Dis-  
course. I chuse to cast them  
into three sort, of Testimo-  
nies

## *The P R E F A C E.*

nies ( not after the *Threefold Subject* of the Book, but) suitable to the Times, Qualities and Circumstances of the *Persons* that gave them forth ; whose divers Excellencies and Stations have transmitted their Names with Reputation to our own times. The first Testimony comes from those called *Heathens*, the Second from *Profest Christians*, and the last, from *Retir'd, Aged, and Dying Men*; being their *last and Serious Reflections*, to which no *Ostentation* or *Worldly Interests* could induce them. Where it will be easie for the *Considerate Reader* to Observe



## The P R E F A C E.

serve how much the *Pride, Avarice* and *Luxury* of the World stood reprehended in the judgments of Persons of great Credit amongst Men; and what was that *Life* and *Conduct*, that in their most retired Meditations, when their sight was clearest and Judgment most free and dis-abused, they thought would give *Peace Here*, and lay Foundations of *Eternal Blessedness*.

The

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CHAP. I

**No Cross, No Crown.**

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I. The

I. *The* TESTIMONIES of several Great, Learned and Virtuous Personages among the GENTILES, urged against the Excesses of the AGE, in favour of the Self-denial, Temperance and Piety herein recommended.

§. 2. *Cyrus* (than whom a greater Monarch we hardly find in Story)

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is more famous for his *Virtue*, than his *Power*, & indeed it was *that* which gave him *Power*. God calls him his *Shepherd*: Now let us see the *Principles* of his *Conduct* & *Life*. So *Temperate* was he in his *Youth*, that when *Astyages* urged him to drink *Wine*, he answered, *I am afraid lest there should be Poyson in it; having seen Thee reel and sottish, after having drunk thereof.* And so careful was he to keep the *Persians* from *Corruption of Manners*, that he would not suffer them to leave their *Rude and Mountainous Country* for one more pleasant and *Fruitful*, which he had conquered; *Lest, through Plenty and Ease, Luxury at last might debase their Spirits.* And so very *Chast* was he, that having taken a *Lady of Quality*, a most *Beautiful Woman*, his *Prisoner*, he refused to see her, saying, *I have no mind to be a Captive to my Captive.* It seems, he claimed no such *Propriety*; but shun'd the occasion of *Evil*. The *Controller* of his *Household* asking him one day, *What he would please to have for his Dinner,* Bread saith he; *for I intend to Encamp neigh the Water:* A short and easie *Bill of Fare*. But this shews the *power* he had over his *Appetite*, as well as his *Soldiers*;

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and that he was fit to *Command* others, that could *Command* himself. According to another saying of his, *No man* (saith he) *is worthy to Command, who is not better than those that are to Obey*: And when he came to dye, he gave this reason of his Belief of *Immortality*, *I cannot*, saith he, *perswade my self to think, that the Soul of man, after having sustained it self in a mortal Body, should perish, when delivered of it, for want of it*: A saying of perhaps as great weight, as may be advanced against *Atheism* from more enlightened Times.

§. 3. *Artaxerxes Mnemon*, being upon an extraordinary occasion reduced to *Eat Barley Bread* and *dryed Figg*, and *drink Water*; *What Pleasure* (saith he) *have I lost till now, through my Delicacies and Excess*!

§. 4. *Agathocles*, becoming King of *Sicily*, from being the Son of a *Potter*, always, to humble his mind to his Original, would be daily served in some *Earthen Vessels* upon his Table: An Example of Humility and Plainness.

§. 5. *Philip* King of *Macedon*, upon three sorts of good News arrived in one day, feared too much success might transport him



him immoderately; and therefore pray'd for some small Disappointments to season his Prosperity, and caution his Mind under the enjoyment of it. He refused to oppress the Greeks with his Garrisons, saying, *I had rather retain them by kindness, than fear; and to be always Belov'd, than for a while Terrible.* One of his Minions perswading him, *To decline bearing of a Cause, wherein a particular Friend was Interested; I had much rather, says he, that thy Friend should lose his Cause, than I my Reputation.* Seeing his Son Alexander endeavour to gain the Hearts of the Macedonians by Gifts and Rewards, *Canst thou believe, says he, that a man that thou hast corrupted to thy Interests, will ever be true to them?* When his Court would have had him quarrel'd and corrected the Peloponneses for their Ingratitude to him, he said, *By no means, for if they despise and abuse me after being kind to them, what will they do if I do them harm?* A great Example of Patience in a King, and wittily said. Like to this was his Reply to the Embassadors of Athens, whom asking, after Audience, *If he could do them any Service; and one of them surlily answering, The best thou canst do*

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is to Hang thy self; He was nothing disturbed, though his Court murmured; but calmly said to the Embassadour, *Those who suffer injuries, are better People then those that do them.* To conclude with him, being one day fallen along the ground, and seeing himself in that Posture, he cryed out, *What a small spot of earth do we take up, and yet the whole world cannot content us!*

S. 6. Alexander, was very temperate and virtuous in his Youth: A certain Governour having written to him, that a Merchant of the place had several fine Boys to sell, He returned him this Answer with great Indignation, *What hast thou seen in any Act of my Life, that should put thee upon such a Message as this?* And avoided the Woman, his Courtiers flung in his way to debauch him. Nay, he would not see the Wife of Darius, famed the most Beautiful Princess of the Age; which, with his other Virtues, made Darius ( the last Persian King ) to say, *If God has determined to take my Empire from me, I wish it into the Hands of Alexander, my virtuous Enemy.* He hated Covetousness; for though he left great Conquests, he left no Riches; which made him thus to answer

one

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one that askt him dying, *Where he had hid his Treasures, Among my Friends,* says he. He was wont to say, He owed more to his Master for his Education, than his Father for his Birth; by how much it was less to live, than to live Well.

§. 7. **Stolcusp**, Son of *Lagus*, Being reproach'd for his mean Original, & his Friends angry that he did not resent it; *We ought*, says he, to bear Reproaches patiently.

§. 8. **Xenophanes**, being jeer'd for refusing to play at a forbidden Game, answered; *I do not fear my Money, but my Reputation: They that make Laws must keep them.* A commendable saying.

§. 9. **Antigonus** being taken sick, he said, *It was a Warning from God, to instruct him of his Mortality.* A Poet flattering him with the Title of *The Son of God*; He answered, *My Servant knows the contrary.* Another Sycophant telling him, that the *Will of Kings is the Rule of Justice*; No, saith he, *Rather Justice is the Rule of the Will of Kings.* And being prest by his Minions to put a Garrison into Athens, to hold the Greeks in subjection, He answered, *He had not a stronger Garrison than the Affections of his People.*

§. 10.

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Plutarch.

§. 10. **Themistocles**, after all the Honour of his Life, sits down with this Conclusion, *That the Way to the Grave is more desirable than the Way to Worldly Honours.* His Daughter being courted by one of little Wit and great Wealth, and another of little Wealth and great Goodness; he chose the poor man for his Son-in-Law: For, saith he, *I will rather have a man without Money, than Money without a Man; reckoning, that not Money but Worth makes the Man.* Being told by *Symmachus*, that he would teach him the Art of Memory; gravely answered, *He had rather learn the Art of Forgetfulness; adding, He could remember enough, but many things he could not forget, which were necessary to be forgotten; as the Honours, Glories, Pleasures and Conquests he had spent his days in, too apt to transport to vain Glory.*

§. 11. **Artides**, a wise and just Greek, of greatest Honour and Trust with the Athenians; He was a Great Enemy to Cabals in Government: The Reason he renders is, *Because, saith he, I would not be obliged to authorize Injustice: He so much hated Covetousness,*  
though

though he was *Thrice* chosen *Treasurer* of *Athens*, that he *lived and dyed poor*, and that of *Choice*: For being therefore reproached by a *Rich Usurer*, he answered, *Thy Riches hurt thee more than my Poverty hurts me*. Being once banished by a contrary *Faction* in the *State*, he pray'd to *God*, that the *Affairs* of his *Country* might go so well, as never to need his *Return*; which however caused him presently to be recall'd. Whereupon he told them, *That he was not troubled for his Exile with respect to himself, but the Honour of his Country*. *Themistocles*, their *General*, had a *Project* to propose to render *Athens Mistress* of *Greece*, but it required *Secrecy*: The *People* obliged him to communicate it to *Aristides*, whose *Judgement* they would follow. *Aristides* having privately heard it from *Themistocles*, publickly answered to the *People*, *True, there was nothing more Advantageous, nor nothing more Unjust*: which quash'd the *Project*.

§. 12. *Pericles*, as he mounted the *Tribunal*, pray'd to *God*, that not a word might fall from him, that might scandalize the *People*, wrong the *Publick Affairs*, or hurt his own. One of his *Friends* praying

ing him to *Speak Falsly* in his favour :) *We are Friends*, saith he, *but not beyond the Altar*; meaning, not against Religion and Truth. *Sophocles* being his Companion, upon sight of a *Beautiful Woman*, said to *Pericles*, *Ah, What a lovely Creature is that!* To whom *Pericles* reply'd, *It becometh a Magistrate not only to have his Hands clean but his Tongue and Eyes also.*

§. 13. *Phocion*, a famous *Athenian*, was honest and poor, yet he contemned Riches: For a certain Governour making Rich Presents, he returned them saying, *I refused Alexanders.* And when several perswaded him to accept of such Bounty, or else his Children would want, he answered, *If my Son be Virtuous, I shall leave him enough; and if he be Vicious, more would be too little.* He rebuked the Excess of the *Athenians*, and that openly, saying, *He that eateth more then he ought, maketh more Diseases than he can cure.* To Condemn or Flatter him, was to him alike, *Demosthenes* telling him, when ever the People were enraged, they would Kill him; he answered, *And thou also, when they are come to their Wits.* He said, *An Orator was like*

a Cyprus Tree fair and great, but fruitless. Antipater pressing him to submit to his sense, he answered, Thou canst not have me for a Friend and Flatterer too. Seeing a man in Office to speak much and do little, he askt, How can that man do business, that is already drunk with Talking? After all the great Services of his Life, he was unjustly condemned to dye, and going to the place of Execution, lamented of the people, one of his Enemies Spit in his Face, he took it without any disorder of mind, only saying, Take him away. Before Execution his Friends askt him, Whether he had nothing to say to his Son? Yes, said he, Let him not Hate my Enemies, nor Revenge my Death: I see it is better to sleep upon the Earth with Peace, then with Trouble upon the softest Bed: That he ought to do that which is his Duty, and what is more is Vanity: That he must not carry two Faces: That he promise little, but keep his Promises: The World does the contrary.

§. 13. Clitomachus had so great a love to Virtue, & practised it with such exactness, that if at any time in Company he heard wanton or obscene Discourse, he was wont to quit the place.

§. 15.



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S. 15. Epaminondas, being invited to a *sacrificial Feast*, so soon as he had entred, he withdrew, because of the *sumptuous Furniture and Attire of the Place and People*; saying, *I was called at Lectures to a Sacrifice, but I find it is a Debauch.* The day after the great Battel, which he obtain'd upon his Enemies, he seem'd sad and solitary, which was not his ordinary Temper; and being askt, Why? answered, *I would moderate the Joy of Yesterdays Triumph.* A *Thessalian General*, and Colleague in a certain Enterprize, knowing his *Poverty*, sent him *two thousand Crowns* to defray his part of the Charges; but he seem'd Angry, and answered, *This looks like corrupting me*; contenting himself with less than *five pounds*, which he borrow'd of one of his Friends for that Service. The same Moderation made him refuse the *Presents* of the *Persian Emperor*, saying, *They were needless if he only desired of him what was just*; if more, he was not rich enough to corrupt him. Seeing a Rich man refuse to lend one of his Friends Money that was in Affliction; He said, *Art not thou ashamed to refuse to help a good man in Necessity?*  
After

After he had freed Greece from Trouble, and made the *Thebans*, his Country-men, triumph over the *Lacedamonians*, (till then invincible) that ungrateful People arraigned him and his Friends, under pretence of acting something without Authority: He as General, took the Blame upon himself, justified the Action both from Necessity and Success, arraigning his Judges for Ingratitude, whilst himself was at the Bar; Which caused them to withdraw with fallen Countenances, and Hearts smitten with Guilt and Fear. To conclude, he was a Man of great Truth and great Patience, as well as Wisdom and Courage; for he was never observed to Lye in Earnest, or in Jest. And notwithstanding the ill and cross Humors of the *Thebans*, aggravated by his incomparable Hazards and Services for their Freedom and Renown, it is reported of him, That he ever bore them patiently; often saying, That he ought no more to be revenged of his Countrey than of his Father. And being wounded to death in the Battel of *Mantine*, he advised his Country-men to make Peace, none being left fit to command them: Which proved true. He would not suffer them to pull the

the Sword out of his Body, till he knew he had gained the Victory; and then he ended his days, with this Expression in his Mouth, *I dye contentedly, for it is in defence of my Country; and I am sure I shall live in the Eternal Memory of Good men.* This, for a Gentile and a General, hath matter of Praise and Example in it.

§. 16. Demosthenes, the great Orator of Athens, had these Sentences: *That Wise men speak little, & that therefore Nature hath given Men two Ears and one Tongue, to hear more then they speak.* To one that spoke much, he said, *How cometh it, that he who taught thee to speak, did not also teach thee to hold thy Tongue.* He said of a Covetous man, *That he knew not how to live all his Life time; and that he left it for another to live after he was dead.* That it was an easie thing to deceive ones self, because it was easie to perswade ones self to what one desired. He said, *That Calumnies were easily received, but time would always discover them.* That there was nothing more uneasie to Good men, than not to have the Liberty of speaking freely. And that if one knew, what one had to suffer from the People, one would never meddle

to govern them. In fine, That mans Happiness was to be like God, and to resemble him, we must love Truth and Justice.

§. 17. Agasicles, King of the Lacedæmonians (or Spartans, which are one) was of the opinion, That it was better to Govern without force: And, says he, the Means to do it, is to govern the People as a Father Governs his Children.

§. 18. Agesilaus, King of the same People, would say, That he had rather be Master of himself, than of the greatest City of his Enemies: And to preserve his own Liberty, than to usurp the Liberty of another man. A Prince, says he, ought to distinguish himself from his subjects by his Virtue, and not by his State or Delicacy of Life. Wherefore he wore plain and simple Cloathing; his Table was as moderate and his Bed as hard as that of any ordinary Subject. And when he was told, That one time or other he would be obliged to change his Fashion; No, saith he, I am not given to change, even in a Change: And this I do, saith he, to remove from Young men any pretence of Luxury; that they may see their Prince practise what he counsels them to do. He added, That the

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*Foundation of the Lacedæmonian Laws was, To despise Luxury, and to reward with Liberty: Nor, saith he, should good men put a value upon that which mean and base Souls makes their Delight. Being flattered by some with divine Honour, he askt them, If they could not make Gods too? If they could, why did they not begin with themselves. — The same austere Conduct of Life made him refuse to have his Statue erected in the Cities of Asia: Nor would he suffer his Picture to be taken; and his reason is good; For, saith he, the fairest Portraiture of Men, is their own Actions. — Whatsoever was to be suddenly done in the Government, he was sure To set his hand first to the Work, like a common Person. He would say, It did not become men to make provision to be Rich, but to be good. Being askt the Means to true Happiness, he answered, To do nothing that should make a man fear to dye: Another time, to speak well, and do well. Being called home by the Ephori, (or supream Magistrates, the way of the Spartan Constitution, he returned, saying, It is not less the duty of a Prince to obey Laws, than to command men. He conferred Places of Trust and Honour upon*

upon his Enemies, *that he might constrain their Hate into Love.* A Lawyer asking him for a Letter to make a Person Judge, that was of his own Friends; *My Friends,* says he, *have no need of a Recommendation to do Justice.*—A Comedian of note wondering that *Agésilas* said nothing to him, askt, if he knew him, *Yes,* saith he, *I know thee, art not thou the Buffoon Callipedes?* One calling the King of *Persia* the Great King, he answered, *He is not greater than I, unless he hath more Virtue than I.*—One of his Friends, catching him playing with his Children, he prevented him thus; *Say nothing, till thou art a Father too.*—He had great care of the Education of Youth, often saying, *We must teach Children what they shall do, when they are men.* The *Ægyptians* despising him because he had but a small Train and a mean Equipage; *Oh,* saith he, *I will have them to know, Royalty consists not in vain Pomp, but in Virtue.*

§. 19. *Agis*, Another King of *Lacedæmonia*, imprisoned for endeavouring to restore their declining Discipline, being askt, whether he repented not of his Design? answered, *No;*



20  
**No Crois, No Croant.**

No; for, saith he, *Good Actions never need Repentance.* His Father and Mother desiring of him to grant something he thought Unjust, he answered, *I obeyed you when I was young; I must now obey the Laws, and do that which is Reasonable*——

As he was leading to the place of Execution, one of his People wept, to whom he said, *Weep not for me; for the Authors of this Unjust Death are more in fault than I.*

§. 20. **Alcomenes**, King of the same People, being askt, which was the way to get & preserve honour; answer'd, *To despise Wealth.* Another wondering, why he refused the Presents of the Messenians, he answered, *I make Conscience to keep the Laws that forbid it.* To a Miser accusing him of being so reserved in his Discourse, he said, *I had rather conform to Reason, than thy Covetousness; or, I had rather be Covetous of my Words, than my Money.*

§. 21. **Alexandridas**, hearing an Exile complain of his Banishment, saith he, *Complain of the Cause of it (to wit, his Deserts)* for there is nothing hurtful but Vice. Being askt, why they were so long in making the process of Criminals



nals in *Lacedamonia*, because, saith he, when they are once dead they are past Repentance. This shews their belief of *Immortality* and *eternal Blessedness*; and that even poor *Criminals*, through Repentance, may obtain it.

§ 32. *Anaxilas* would say, That the greatest advantage Kings had upon other men, was their Power of excelling them in good deeds.

§ 23. *Ariston*, hearing one admire this expression, *We ought to do good to our Friends, and evil to our Enemies*, answered, *By no means, we ought to do good to all; to keep our Friends, and to gain our Enemies.* A Doctrine, the most difficult to flesh and Blood in all the Precepts of Christ's Sermon upon the Mount: Nay, not allowed to be his Doctrine, but both *An Eye for an Eye*, defended against his express Command, and often times *an Eye put out, an Estate sequestred, and Life taken away under a specious Zeal for Religion too*; as if Sin could be Christened and Impiety entitled to the Doctrine of Christ: Oh, will not such *Heathens* rise up in Judgment against our *Worldly Christians*, in the great Day of God!

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§. 24.

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§. 24. Archidamus also, King of Sparta, being askt, who was Master of Lacedæmonia, The Laws, saith he, and after them the Magistrates.—One praising a Musitian in his presence, Ab! saith he, but when will you praise a good man?

—Another saying, That Man is an excellent Musitian: That's all one, saith he, as if thou wouldst say, There is a good Cook: Counting both, Trades of Voluptuousness.—Another promising him some excellent Wine; I care not, saith he, for it will only put my Mouth out of taste to my ordinary Liquor; which it seems was Water.—Two men chose him an Arbitrator; to accept it he made them promise to do what he would have them: Then,

saith he, stir not from this place till you have agreed the matter between your selves, which was soon done.—Dennis

King of Sicily, sending his Daughters Rich Apparel, he forbid them to wear it, saying, You will seem to me but the more Homely.—This great man certainly was not of the mind to breed up his Children at the Exchanges, Dancing Schools and Play-houses.

§. 25. Cleomenes, King of the same People, would say, That Kings ought

to be pleasant and familiar; but not to cheapness and contempt. He was so just a man in Power, that he drove away *Damartus* his fellow-King, (for they had always *Two*) for offering to corrupt him in a Cause before them, *Left*, saith he, he should attempt others less able to resist him, and so ruin the State.

§. 26. *Terhillidas* perceiving that *Pyrrhus* would force a Prince upon his Country-men, the *Lacedemonians*, whom they lately ejected, stoutly opposed him, saying, *If thou art God, we fear thee not, because we have done no Evil; and if thou art but a Man, we are Men too.*

§. 27. *Hippodamus*, seeing a young man ashamed that was catcht in bad Company, he reprov'd him sharply, saying, *For time to come keep such Company as thou needst not blush at.*

§. 28. *Leonidas*, Brother to *Cleomenes*, and a brave man, being offered by *Xerxes* to be made Emperor of Greece, answered, *I had rather dye for my own Country, than have an unjust Command over other mens.* Adding, *Xerxes* deceiveth himself, to think it a Virtue, to invade the Rights of other men.

§. 29. *Lyfander* being askt by a  
Per-

stan, what was the best Frame of Govern-  
ment, That, saith he, where every one  
hath according to his Deserts. Though  
one of the greatest Captains that Sparta  
bred, he had learned by his Wisdom to  
bear Personal Affronts: Say what thou  
wilt, saith he, (to one that spoke abu-  
sively to him) *Empy thy self, I shall bear  
it.* His Daughters were contracted in  
Marriage to some Persons of Quality, but  
he dying poor, they refused to Marry  
them; upon which the Ephori Condem-  
ned each of them in a great Sum of Mo-  
ney, because they preferred Money before  
their Faith and Engagement.

§. 30. **Paufanias**, Son of Cleombro-  
tus, and Colleague of Lysander, beholding  
among the Persians Spoils they took, the  
Costliness of their Furniture, said, *It  
had been much better if they had been worth-  
less, and their Masters more.* And after  
the Victory of Platee, having a Dinner  
drest according to the Persian manner,  
and beholding the Magnificence and  
Furniture of the Treat; *What,* saith  
he, *do these People mean, that live in such  
Wealth and Luxury, to attaque our Mean-  
ness and Poverty: For they loved to live*  
*low.*

§ 31. Theopompus saith, *The Way to preserve a Kingdom is to embrace the Counsel of ones Friends, and not to suffer the meaner sent to be oppressed.* One making the Glory of Sparta to consist in Commanding well, he answered, No; it is in knowing how to obey well. He was of Opinion, That great Honours hurt a State; adding, That time would abolish great, and augment moderate Honours among men; meaning, that men should have their Reputation they deserve without Flattery and Excefs.

A Rhetorician bragging himself of his Art, was reproved by a Lacedæmonion, *Dost thou call that an Art, saith he, which hath not Truth for its Object?* — Also, a Lacedæmonion being presented with a Harp after Dinner, by a Musical Person, *I do not, saith he, know how to play the Fool.* Another being askt, what he thought of a Poet of the times, answered, *Good for nothing but to corrupt Youth.* Nor was this only the Wisdom and Virtue of some particular Persons, which may be thought to have given light to the dark Body of their Courts; but their Government was Wise and Just, and the People generally obeyed it, making

making *Virtue* to be true *Honour*, and that *Honour* dearer to them than *Life*.

§. 32. *Lacedæmonian Customs*, according to *Plutarch*, were these ; 'They  
'were very *Temperate* in their *Eating* &  
'*Drinking*, their most delicate *Dish* being  
'a *Pottage* made for the *Nourishment* of  
'ancient People. They taught their  
'Children to *Write* and *Read*, to *Obey*  
'the *Magistrates*, to endure *Labour*, and  
'to be bold in *Danger*: The *Teachers*  
'of others *Sciences* were not so much as  
'admitted in *Lacedæmonia*. — They  
'had but one *Garment*, and that new but  
'once a *Year*. — They rarely used *Baths*  
'or *Oyle*, the custom of those parts of  
'the *World* — Their *Youth* lay in  
'Troops upon *Mats*; the *Boys* and *Girls*  
'apart. — — They accustomed their  
'*Youth* to *Travel* by *Night* without  
'light, to use them not to be afraid. —  
'The *Old* Govern'd the *Young*; and  
'those of them who obeyed not the  
'*Aged*, were punished. — It was a  
'shame not to bear *Reproof* among the  
'*Youth*; and among the *Aged*, matter of  
'*Punishment* not to give it. They made  
'ordinary *Cheer* on purpose to keep out  
'*Luxury*; holding, that mean fare  
kept

'kept the Spirit free, and the Body fit  
'for Action. The *Masick* they used  
'was simple, without Art or Chang-  
'ings. Their Songs composed of vir-  
'tuons Deeds of Good men, and their  
'Harmony mixt with some Religious Ex-  
'tases, that seem'd to carry their minds  
'above the fear of Death. They per-  
'mitted not their Youth to travel lest  
'they should corrupt their Manners;  
'And for the same reason, they permit-  
'ted not Strangers to dwell amongst them,  
'that conformed not to their way of Li-  
'ving. In this they were so strict, that  
'such of their Youth that was not edu-  
'cated in their Customs, enjoy'd not the  
'Privileges of Natives, whilst Stran-  
'gers that received them, were Pri-  
'vileged as Natives. They would  
'suffer neither Comœdies nor Tragœdies  
'to be acted in their Country. They con-  
'demned a Soldier but for painting his  
'Buckler of several Colours: And pub-  
'lickly punisht a Young Man for having  
'learnt but the Way to a Town given to  
'Luxury. They also banisht an Orator  
'for bragging that he could speak a  
'whole day upon any Subject; for they did  
not



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'not like much speaking, much less for a  
 'bad Cause.—They buried their dead  
 'without any Ceremony or Superstition;  
 'for they only used a Red Cloath upon  
 'the Body, Broidered with Olive Leaves:  
 'This Burial had all degrees. Mourn-  
 'ing they forbad, and Epitaphs too.—  
 'When they prayed to God, they  
 'stretcht forth their Arms, which with  
 'them was a sign that they must do  
 'good Works, as well as make good  
 'Prayers. They askt of God but two  
 'things, Patience in Labour, and Happi-  
 'ness in Well-doing. This account is  
 'mostly the same with Xenophans: Ad-  
 'ding, 'That they eat moderately and in  
 'common; the Youth mixed with the  
 'Aged, to awe them, and give them  
 'good Example——That in walking  
 'they would neither speak, nor turn  
 'their Eyes aside any more than if they  
 'were Statues of Marble. The Men  
 'were bred Bashful, as well as the Women,  
 'not speaking at Meals unless they were askt  
 'a Question. When they were fif-  
 'teen years of Age, instead of leaving  
 'them to their own Conduct, as in  
 'other places, they had most care of their  
 'Conversation, that they might preserve  
 them

' them from the Mischiefs that Age is inci-  
 ' dent to——And those that would  
 ' not comply with these Rules, were  
 ' not counted always honest People.  
 ' And in this their Government was ex-  
 ' cellent, that they thought there was  
 ' no greater punishment for a Bad man,  
 ' than to be known and used as such, at all  
 ' times, in all places: For they were not  
 ' to come into the Company of Persons of  
 ' Reputation——They were to give place  
 ' to all others; to stand when they sat:  
 ' To be accountable to every honest man  
 ' that met them, of their Conversation——  
 ' That they must keep their poor Kindred.  
 ' That they used not the same Freedoms  
 ' that honest People might use; By which  
 ' means they kept Virtue in credit,  
 ' and Vice in contempt. They used all  
 ' things necessary for Life, without su-  
 ' perfluity or want, despising Riches and  
 ' sumptuous Apparel and Living; judging  
 ' that the best Ornament of the Body is  
 ' Health, and of the Mind, Virtue. And  
 ' since, (saith Xenophon) it is Virtue  
 ' and Temperance, that renders us com-  
 ' mendable, and that it is only the Lace-  
 ' dæmonians, that reverence it publicly,  
 ' and have made it the Foundation of their

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‘ State; Their Governments of right merits  
 ‘ Preference to any other in the World—  
 ‘ But that, saith he, which is strange is,  
 ‘ that all admire it, but none imitate it.  
 ‘ Nor is this Account and Judgement  
 Fantastical.

§. 33. **Lycurgus**, their famous  
 Founder and *Lawgiver*, instill’d these  
 Principles, and by his Power with  
 them made them Laws to rule them.  
 Let us hear what he did; *Lycurgus* wil-  
 ling to retire his Citizens from a *Lux-  
 urious* to a *Virtuous Life*, and show them  
 how much good Conduct and honest  
 Industry might meliorate the State of  
 Mankind; applyed himself to intro-  
 duce a new Model of Government, per-  
 swading them to believe, that though  
 they were descended of Noble and Vir-  
 tuous Ancestors, if they were not ex-  
 ercised in a course of Virtue, they would,  
 like the Dog in the Kitchen, rather leap  
 at the Meat, than run at the Game. In fine,  
 they agreed to obey him. The first thing  
 then that he did, to try his Power with  
 them was, To divide the Land into equal  
 Portions; so that the whole *Laconick*  
 Country seem’d but the Lots of Brethren.  
 This grieved the Rich; but the Poor,  
 which

which were the most, rejoiced — He rendered Wealth useless by *Community*; and forbid the use of Gold and Silver: He made *Money of Iron*, too base and heavy to make a *Thief*. He retrencht their Laws of Building, suffering no more Ornament than could be made with a *Hatchet* and a *Saw*: And their Furniture was like their Houses. This course disbanded many Trades; No MERCHANT, no COOK, no LAWYER, no FLATTER, no DIVINE, no ASTROLOGER was to be found in Lacedæmonia. *Injustice* was banisht their Society, having cut up the Root of it, which is *Avarice*, by introducing a *Community*, & making Gold and Silver *useless*. To prevent the Luxury of *Tables*, as well as of *Apparel*, he ordained publick places of Eating, where all should publickly be served; those that refused to come thither, were reputed *Voluptuous*, and reprov'd, if not corrected. He would have *Virgins* labour, as well as Young men, that their Bodies being used to exercise, might be the stronger and healthier, when married, to bring forth Children. He forbade that they should have any *Portions*, to the

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end that none might make sute to them for their Wealth, but person and Worth: By which means the Poor went off as well as the Rich; and that their Virtue might prefer them, they were denyed to use any Ornaments. He would not let the Young People Marry, till they arrived at the Flower of their Age, to the end that their Children might be strong and vigorous. Chastity was so General and so much in request, that no Law was made against Adultery, believing, that where Luxury, and the Arts leading to it, were so severely forbid, it was needless. He forbad costly Offerings in the Temple, that they might offer often; for that God regarded the Heart, not the Offering—— These and some more, were the Laws he instituted, and whilst the Spartans kept them, 'tis certain, they were the first State of Greece, which lasted about Five Hundred Years. It is remarkable that he would never suffer the Laws to be written, to avoid Barratry, and that the Judges might not be tied Religiously to the Letter of Law, but left to the Circumstances of Fact; in which no Inconvenience was observed to follow.

II. The *Romans* also yield us Instances to our point in hand.

§. 34. *Cato*, that sage *Roman*, seeing a Luxurious man loaden with Flesh, Of what Service, saith he, can that man be, either to himself or the Common wealth? One day beholding the Statues of divers Persons erecting, that he thought little worthy of Remembrance, that he might despise the pride of it; I had rather, saith he, they should ask, why they set not up a Statue to *Cato*, than why they do—He was a man of Severity of Life, both Example and Judge—His Competitors in the Government hoping to be preferred, took the contrary Humour, and mightily flattered the People; This good Man despised their Arts, and with an unusual fervency cry'd out, That the Distempers of the Common-Wealth did not require Flatterers to deceive them, but Physicians to cure them; which struck so great an awe upon the People, that he was first chosen of them all—The fine Dames of *Rome* became Governours to their Husbands; he lamented the Change, saying, It is strange, that those who command the World, should yet be sub-

subject to Women. — He thought those Judges that would not impartially punish Malefactors, greater Criminals than the Malefactors themselves: A good lesson for the Judges of the World. He would say, That it was better to loose a Gift than a Correction; for, says he, the one corrupts us, but the other instructs us. — That we ought not to separate Honour from Virtue; for then there would be few any more Virtuous. He would say, No man is fit to command another, that cannot command himself. Great Men should be temperate in their Power, that they may keep it. For men to be too long in Offices in a Government, is to have too little regard to others, or the Dignity of the State. They that do nothing, will learn to do Evil. That those who have raised themselves by their Vices, should gain to themselves Credit by Virtue. He repented him, that ever he passed one day without doing good. And that there is no Witness any man ought to fear but that of his own Conscience. Nor did his Practice fall much short of his Principles.

§. 35. *Scipio Africanus*, though a great General, loaded with Honours and Triumphs, preferred Retirement to them



them all; being used to say, That he was never less alone, than when he was alone; Implying, that the most busie men in the World are the most destitute of themselves; and that External Solitariness gives the best Company within. After he had taken Carthage, his Soldiers brought him a most Beautiful Prisoner; he answered, *I am your General; refusing to debase himself, or dishonour her.*

S. 36. *Augustus*, eating at the Table of one of his Friends, where a poor Slave breaking a Chrystal Vessel, fell upon his Knees begging him that his Master might not fling him to the Lampresses, as he had used to do for food, with such of them as offended him; *Augustus*, hating his Friends Cruelty, broke all his Friends Chrystal Vessels, both reproving his Luxury & his Severity. He never recommended any of his own Children, but he always added, if they deserve it. He reprov'd his Daughter for her Excess in Apparel, and both Rebuk'd and Imprison'd her for her Immodest Latitudes. The People of Rome complaining, That Wine was dear, He sent them to the Fountains telling them, They were Cheap.

S. 37. *Tiberius* would not suffer himself to be called LORD; nor yet

HIS

HIS SACRED MAJESTY; for, says he, *they are Divine Tutes, and belong not to Man.* The Commissioners of his Treasury advising him, To increase his Taxes upon the People; he answer'd, No; it *was fit to shear, but not to flea the Sheep.*

S. 38. *Vespasian*, was a great and an extraordinary Man, who maintained something of the *Roman Virtue* in his time: One day seeing a Young Man finely drefs'd and richly perfum'd, he was displeased with him, saying, *I had rather smell the Poor Man's Garlick, than thy Perfume*; and took his place and Government from him. A certain Person being brought before him, that had conspired against him, he reprov'd him, and said, *That it was God who gave and took away Empires.* Another time conferring Favour upon his Enemy, and being askt Why he did so? he answered, *That he should remember me the right way.*

S. 39. *Trajan* would say, *That it became an Emperor to Act towards his People, as he would have his People act towards him.* The Governour of Rome having deliver'd the Sword into his hand and created him Emperor, Here, saith he, *take it again: If I reign well, use it for me;*

me; if ill, use it against me. An Expression which shews great Humility and Goodness, making Power subservient to Virtue.

§. 40. **Adrian**, also *Emperor*, had several Sayings worthy of notice: One was, *That a good Prince did not think the Estates of his Subjects belong to him.* He would say, *That Kings should not always act the King:* That is, should be just, and mix sweetness with greatness, and be conversible by good men. *That the Treasures of Princes are like the Spleen that never swells, but it makes other parts shrink:* Teaching Princes thereby to spare their Subjects. Meeting one that was his *Enemy* before he was *Emperor*, he cry'd out to him. *Now thou hast no more to fear,* Intimating, that having Power to revenge himself, he would rather use it to do him good.

§ 41. **Marcus Aurelius Antoninus**, and a good man (the Christians of his time felt it) commended his Son for *Weeping* at his Tutors Death, answering those that would have rendered it unsuitable to his Condition, *Let him alone,* says he, *it is fit he should shew himself a Man, before he be a Prince.* He refused

refused to divorce his Wife at the Instigation of his Courtiers, though reputed Naught ; answering, *I must divorce the Empire too ; for she brought it* : Refusing them, and defending his Tenderness. He did nothing in the Government without consulting his Friends, & would say, *It is more just that one should follow the Advice of Many, than many the Mind of One.* He was more *Philosopher* than *Emperor* ; for his Dominions were greater *within* than *without*. And having commanded his own Passions by a circumspect Conformity to virtuous Principles, he was fit to rule those of other men. Take some of his excellent Sayings, as followeth : *Of my Grand-Father Verus I have learned to be gentle and meek, and to refrain from all Anger and Passion. From the Fame and Memory of him that begot me, Shame-facedness and Manlike Behaviour. I observed his Meekness, his Constancy, without wavering, in these things ; which after a due Examination and Deliberation he had determined. How free from all Vanity he carried himself in matter of Honour and Dignity ! His Laboriousness and Assiduity : his readiness to hear any man that had ought*

to say tending to any Common Good: How  
he did abstain from all unchaste Love of  
youth. His moderate condescending to other  
mens occasions, as an ordinary man. — Of my  
Mother, to be Religious & Bountiful; and  
to forbear, not only to do, but, to intend any  
Evil. To content myself with a spare Diet,  
and to fly all such Excess as is incident to  
great Wealth. — Of my great Grandfa-  
ther, both to frequent publick Schools and  
Auditories, and to get me good and able  
Teachers at home; and that I ought not to  
think much, if upon such occasions I were at  
excessive Charge. I gave over the study  
of Rhetorick and Poetry, and of elegant,  
neat Language. I did not use to walk  
about the House in my Senators Robe, nor  
to do any such things. I learned to Write  
Letters without any Affectation and Curio-  
sity; and to be easie, and ready to be recon-  
ciled and well-pleased again with them that  
had offended me, as soon as any of them would  
be content to seek unto me again. To ob-  
serve carefully the several Dispositions of my  
Friends, and not to be offended with Idiots;  
nor unseasonably to set upon those that are  
carried away with the vulgar Opinions, with  
the Theorems & Tenets of Philosophers.  
to love the Truth and Justice, and to be  
kind

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kind and loving to all them of my House and Family, I learned from my Brother Severus: And it was he that put me in the first conceits and desire of an equal Common-Wealth, administred by Justice and Equality; and of a Kingdom, wherein should be regarded nothing more then the Good and Wellfare (or Liberty) of the Subjects. As for God, and such Suggestions, Helps and Inspirations, as might be expected, nothing did hinder, but that I might have begun long before to live according to Nature. Or that even now, that I was not yet Partaker, and in present Possession of that Life, that I my self (in that I did not observe those inward motions and Suggestions, yea, and almost plain and apparent Instructions and Admonitions of God) was the only cause of it. — I that understand the Nature of that which is Good, that it is to be desired; and of that which is Bad, that it is odious and shameful: Who know moreover, that this Transgressor, whosoever he be, is my Kinsman, not by the same Blood & Seed, but by participation of the same Reason and of the same divine Particle, or Principle: How can I either be hurt by any of these, since it is not in their Power to make me incur any thing that is reproach-

reproachful, or be angry and ill-affected towards him, who, by nature, is so near unto me? for we are all born to be fellow-Workers, as the Feet, the Hands and the eye-lids; as the the rowes of upper and under Teeth: For such therefore to be in Opposition, is against Nature.——He saith, “ It is high time  
 “ for thee to understand the true Nature,  
 “ both of the World, whereof thou art a  
 “ part, and of that Lord and Governour  
 “ of the World, from whom, as a Channel  
 “ from the Spring, Thou thy self didst flow.  
 And that there is but a certain limit of  
 time appointed unto thee, which if thou shalt  
 not make use of, to calm and allay the ma-  
 ny Distempers of thy Soul, it will pass  
 away, and thou with it, and never after  
 return——Do, Soul, do, abuse, and con-  
 temn thy self, yet a while, and the time for  
 thee to Repent thy self, will be at an End.  
 Every mans Happiness depends from him-  
 self; but behold, thy Life is almost at an  
 end, whilst, not regarding thy self as thou  
 oughtest, thou dost make thy Happiness to  
 consist in the Souls and Conceits of other men.  
 Thou must also take heed of another kind  
 of wandering; for they are idle in their Acti-  
 ons, who toil and labour in their Life, & have  
 no certain Scope, to which to direct all  
 their



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their Motions and Desires. As for Life and Death, Honour and Dishonour, Labour and Pleasure Riches and Poverty, all these things happen unto men indeed, both good and bad equally, but as things which of themselves are neither good nor bad, because of themselves neither shameful nor praiseworthy. Consider the Nature of all worldly sensible things; of these especially, which either ensnare by Pleasure, or for their Irksomness are dreadful, or for their outward lustre and shew are in great esteem and request; how vile and contemptible, how base and corruptible, how destitute of all true Life and Being they are. There is nothing more wretched than that Soul, which, in a kind of Circuit, compasseth all things; searching even the very Depths of all the Earth, and, by all signs and conjectures, prying into the very Thoughts of other mens Souls: And yet of this is not sensible, that it is sufficient for a man to apply himself wholly, and to confine all his Thoughts and Cares to the Guidance of that Spirit which is within him, and truly and really serve him. For even the least things ought not to be done without relation unto the end: And the end of the reasonable Creature is, to follow and obey him who

is

is the Reason, as it were, and the Law of this great City, and most Ancient Common-Wealth. Philosophy doth consist in this, for a Man to preserve that Spirit which is within him, for all manner of Contumelies and Injuries, and obove all Pains and Pleasures; never to do anything either Rashly, or Feignedly, or Hypocritically: He that is such, is he surely; indeed a very Priest and Minister of God, well acquainted and in good Correspondence with Him, especially, that is seated and placed within himself: To whom also he keeps and preserveth himself; neither Spotted by Pleasure, nor daunted by Pain; free from any manner of Wrong or Contumely. Let thy God that is in thee, to rule over thee, find by thee, that he hath to do with a Man, an Aged Man, a Sociable Man, a Roman, a Prince, one that hath ordered his Life, as one that expecteth, as it were nothing but the sound of the Trumpet, sounding a retreat to depart out of this Life with all readiness. Never esteem of any thing as profitable, which shall ever constrain thee either to break thy Faith, or to lose thy Modesty; to hate any man to suspect, to curse, to dissemble, to

last

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*Just after any thing that requireth the secret  
 of Walls or Vails. But he that preferreth,  
 before all things, his Rational part and Spi-  
 rit, and the sacred Mysteries of Virtue  
 which Issueth from it, but he shall never  
 lament and exclaim; never sigh; he shall  
 never want either Solitude or Compa-  
 ny; and which is chiefest of all, he shall  
 live without either Desire or Fear. If  
 thou shalt intend that which is present, fol-  
 lowing the Rule of Right, and Reason  
 carefully, solidly, meekly; and shalt  
 not intermix any other business; but shalt  
 study this, to preserve thy Spirit unpo-  
 luted and pure; and as one that were even  
 now ready to give up the Ghost, shalt cleave  
 unto him, without either hope or fear of any  
 thing, in all things that thou shalt either  
 do or speak, contenting thy self with He-  
 roical Truth, thou shalt live happily; and  
 from this theres no man that can hinder  
 thee. Without relation to God, thou shalt  
 never perform aright any thing humane; nor  
 on the other side any thing divine. At what  
 time soever thou wilt, it is in thy power to  
 retire into thy self, and to be at rest:  
 for a man cannot retire any whither for to  
 be more at rest, and freer from all business,  
 than into his own Soul. Afford then  
 thy*

thy self this Retiring continually, and thereby refresh and renew thy self. Death hangeth over thee, whilst yet thou livest, and whilst thou mayest be good. How much time and leisure doth he gain, who is not curious to know what his Neighbour hath said, or hath done. or hath attempted, but only what he doth himself, that it may be just and holy. Neither must he use himself to cut off Actions only, but Thoughts and Imaginations also, that are unnecessary; for so will unnecessary consequent Actions the better be prevented & cut off. He is poor, that stands in need of another and hath not in himself all things needful for this Life. Consider well, whether Magnanimity rather, and true Liberty and true Simplicity, and Equanimity, and Holiness, whether these be not most reasonable and Natural? Honour that which is chiefest and most powerful in the world, & that is it, which makes use of all things, and governs all things: So also in thy self, Honour that which is chiefest and most powerful, and is of one kind and nature with that; for it is the very same, which being in thee, turneth all other things to its own use, and by whom also thy Life is governed. — What is it that thou dost stay for?

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*An Extinction or a Translation; for either of them, with a propitious and contented Mind. But till that time come, what will content thee? What else, but to worship and praise God, and to do good unto men? As he lay a dying and his Friends about him, he spake thus, Think more of Death than of me, & that you and all men must dye as well as I. Adding, I recommend my Son to you, and to God, if he be worthy.*

§. 42. *Pertinax*, also Emperor, being advised to save himself from the Fury of the Mutineers, answered, *No; What have I done, that I should do so? Shewing, that Innocence is bold, and should never give ground, where it can show it self, be heard and have fair play.*

§. 43. *Pelreunius*, seeing the Corruption that reigned among Officers of Justice, advised, *That Judges should have first Sallaries, that they might do their Duty without any Bribes or Perquisit.* He said, *He would not offend the Living, that he might be praised when he was dead.*

§. 44. *Alexander Severus*, having tasted both of a private Life, and the state of an Emperor, had this Censure; *Emperors, says he, are ill Managers of the publick Revenue, to feed*  
so

so many unuseful Mouths; wherefore he retrencht his Family from Pompons to Serviceable. He would not employ Persons of Quality in his Domestick Service, thinking it too mean for them, and too costly for him: Adding, *That Personal Service was the work of the lowest Order of People.* He would never suffer Offices of Justice to be sold; For, saith he, it is not strange that men should sell what they buy; meaning Justice. He was impartial in correction: *My Friends*, says he, *are dear to me, but the Common-Wealth is dearer.* Yet he would say, *That sweetening Power to the People, made it lasting.* *That we ought to gain our Enemies, as we keep our Friends; that is, by kindness.* He said, *That we ought to desire Happiness, and to bear Affliction; that those things which are desirable, may be pleasant; but the Troubles we avoid, may have most profit in the end.* He did not like Pomp in Religion; for *It is not Gold, that recommends the Sacrifice, but the Piety of him that offers it.* A House being in Contest betwixt some Christians and Keepers of Taverns, the one to perform Religion, the other to sell Drink therein, he decided the matter thus; *That*  
it

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it was much better, that it were any way employ'd to Worship God, than to make a Tavern of it. Behold! by this we may see the Wisdom and Virtue that shined among Heathens.

§ 45. Aurelianus the Emperor, having threatned a certain Town that had rebelled against him, that he would not leave a Dog alive therein; and finding the fear he rais'd, brought them easily to their Duty, bid his Soldiers, go kill all their Dogs; and pardoned the people.

§. 46. Dioclesion would say, That there was nothing more difficult than to Reign well; and the reason he gave was, That those who had the Ears of Princes, do so continually lay Ambushes to surprize them to their Interests, that they can hardly make one right step.

§. 47. Julian coming to the Empire, drove from the Palace Troops of Eunuchs, Cooks, Barbers, &c. His reason was this, That having no Women, he needed no Eunuchs; and loving simple plain Meat, he needed no Cooks: And he said, One Barber would serve a great many. A good Example for the Luxurious Christians of our times.

§. 48.



§. 48. Theodosius the younger, was so merciful in his Nature, that instead of putting People to Death, he wilst, *It were in his Power to call the dead to life again.*

II. These were the Sentiments of the ancient Grandees of the World, to wit, *Emperors, Kings, Princes, Captains, States-men, &c.* not unworthy of the thoughts of persons of the same Figure and Quality now in being: And for that end they are here collected, that such may with more ease and brevity behold the true *Statues* of the *Ancients*, not lost or lessen'd by the *decays of Time*. I will now proceed to report the virtuous Doctrines and Sayings of men of more Retirement; such as *Philosophers* and *Writers*, of both *Greeks* & *Romans*, who in their respective times were Masters in the Civility, Knowledge and Virtue that were among the *Gentiles*, being most of them many Ages before the Coming of Christ.

§. 48. *Thales*, an Ancient Greek *Philosopher*, being askt by a Person that had committed Adultery, If he might not Swear? answer'd, *By no means; for perjury*

Laert.  
Plut. Sim.  
sept. Sap.

Perjury is not less sinful then Adultery; and so thou wouldst commit two Sins to cover one. Being askt, What was the best Condition of a Government? answered, That the People be neither Rich nor Poor; for he placed external Happiness in Moderation. . He would say, That the hardest thing in the World was, to know a man's self; but the best, to avoid those things which we reprove in others an excellent and close saying. That we ought to chuse well, & then to hold fast. That the Felicity of the Body Consists in Health, and that in Temperance; and the Felicity of the Soul in Wisdom. He thought, that God was without Beginning or End; that he was the searcher of Hearts; That he saw Thoughts, as well as Actions. For being askt of one, if he could Sin, and hide it from God, answered, No; How could I, when he that thinks Evil, cannot?

S. 50. Pythagoras, a Famous and Virtuous Philosopher of Italy, being askt, When men might take the Pleasure of their Passions, answer'd, When they have a mind to be worse. He said, The World was a like a Comedy; and the true Philosophers the Spectators. He would say, That Luxury led to Debauchery, and  
Do-

Debauchery to Violence, and they to bitter Repentance. That he who taketh too much care of his Body, makes the Prison of his Soul more insufferable. That those who do reprove us, are our best Friends. That men ought to preserve their Bodies from Diseases by Temperance, their Soul from Ignorance by Meditation; their Will from Vice by Self denial, and their Country from civil War by Justice. That it is better to be loved than fear'd. That Virtue makes bold; but, saith he, there is nothing so fearful as an evil Conscience. He said, That men should believe of a Divinity, that it is, and that it overlooks them, and neglecteth them not; there is no being nor place without God. He told the Senators of Crotonia (being two Thousand) praying his Advice, That they received their Country as a Depositum or Trust from the People; wherefore they should manage it accordingly, since they were to resign their Account with their Trust to their own Children. That the way to do it, was to be Equal to all the Citizens, and to excell them in nothing more then Justice. That every one of them should so govern their Family, that he might refer himself to his own House, as to a Court of Judicature, taking great Care to

to preserve natural Affection. That they be Chast, knowing only their own Wives. That they be Examples of Temperance in their own Families, and to the City. That in Courts of Judicature none attest God by an Oath, but use themselves so to speak, as they may be believed without an Oath. That the discourse of that Philosopher is vain, by which no passion of a man is Healed: For as there is no benefit of Medicine, if it expell not Diseases out of Bodies; so neither of Philosophy, if it expell not evil out of the Soul. Of God, an Heavenly Life and State, he saith thus, They mutually exhorted one another that they should not tear asunder God which is in them. Their Study and Friendship by Words and Actions, had reference to some divine Temperament; and to Union with God, and to Unity with the Mind and the Divine Soul. That all which they determine to be done, aims and tends to the acknowledgement of the Deity. This is the Principle; and the whole Life of man consists in this, that he follow God; and this the ground of Philosophy. He saith,

Hope all things, for to none belongs despair,  
All things to God easie and perfect are.

Th

The work of the *Mind* is *Life*. The work of *God* is *Immortality*, *Eternal Life*. The *Mind* in *Man* is term'd *God*, by *Participation*: The *rational Soul*, if directed by the *Mind*, it inclines the *Will* to *Virtue*, and is term'd the good *Dæmon*, *Genius* or *Spirit*? If by *Phantasie* and ill *Affections*, it draws the *Will* to *Vices*, the evil *Dæmon*: Whence *Pythagoras* desireth of *God*, To keep us from *Evil*, and to shew every one the *Dæmon*, or good *Spirit*, he ought to use. *Rational man* is more noble then other *Creatures*, as more *divine*; not content solely with one operation (as all other things drawn along by *Nature*, which always acts after the same manner) but endued with various *Gifts*, which he useth according to his free will, in respect of which *Liberty*

— Men are of Heavenly Race,  
Taught by diviner Nature,  
what t' embrace.

By *Diviner Nature* is meant the *Intellectual Soul*: As to *Intellect* *Man* approaches nigh to *God*; as to *inferior senses*, he recedeth from *God*: Chorus the infinite Joy of the blessed *Spirits*, their immutable *Delight*, stil'd, by *Homer* as *ἄσπετος γέλας* (*inextinguishable Laughter*) For, what greater pleasure then to behold

the serene Aspect of God, and next him the many  
Ideas, and Forms of all things more purely Good  
and transparently, than secondarily in crea-  
ted Beings? The Pythagoreans had this fine  
Distich, among those commonly called the  
Golden Verses:

Rid of this Body, if the Heavens free  
You reach, henceforth Immortal you shall be.

Or thus:  
Who after Death arrive the Heavenly plain,  
Are straight like Gods, and never dye again.

Symp.  
Sop. Sap.  
Sop. Sap.

S. S. Solon, esteem'd, as Thales, was  
one of the seven Sages of Greece, a Noble  
Philosopher, and a Law-giver to the  
Athenians, was so humble, that he refused  
to be Prince of that People, and volun-  
tarily banish himself, when Pisistratus  
usurpt the Government; resolving, there-  
never to out-live the Laws and Free-  
dom of his Country. He would say,  
That to make a Government last, the Ma-  
gistrates must obey the Laws, and the  
People the Magistrates. It was his Judg-  
ment, that Riches brought Luxury, and  
Luxury brought Tyranny. Being askt by  
Crosus, King of Lydia, when seated in  
his Throne Richly cloathed and Magni-  
ficently attended, if he had ever seen

Plutarch  
Herod.

any



any thing more Glorious? he answered,  
 y Cocks, Peacocks and Pheasants, by whom  
 much their Beauty is Natural. These  
 undervaluing Expressions of Wise Solon  
 meeting so past upon the Pride and  
 Luxury of Crasus, they parted: The  
 one desirous of Toys and Vanities; the  
 other an Example and Instructor of true  
 Nobility and Virtue, that contemned the  
 King's Effeminacy. Another time Cra-  
 sus askt him, Who was the most happiest  
 man in the World? expecting he should  
 have said, Crasus, because the most fa-  
 mous for Wealth in those parts, He an-  
 swered, Tellus, who though poor, yet an ho-  
 nest and good Man, and contented with what  
 he had: That after he had served the  
 Common-Wealth faithfully, and seen his  
 Children and Grand-Children Virtuously  
 educated, dyed for his Country in a good  
 old Age, and was carried by his Children  
 to his Grave. This much displeased  
 Crasus, but he dissembled it. Whilst  
 Solon recommended the Happiness of  
 Tellus, Crasus moved, Demanded whom  
 he assigned the next place to? (making no  
 objection but himself should be named)  
 Heobis, saith he, and Bito, Brethren that  
 moved well, had a Competency, more of

Plutarch  
 de Crasso  
 Herodotus  
 de Crasso  
 de Crasso

de Crasso  
 de Crasso



great Health and Strength, most tender and obedient to their Mother, Religious of Life, who after sacrificing in the Temple, fell asleep and waked no more. Here-at Cræsus growing angry, Strange! saith he, doth our Happiness seem so despicable, that thou wilt not rank us equal with private Persons? Soton answered, Dost thou enquire of me about human affairs? Knowest thou not, that Divine Providence is severe, and often full of Alteration? Do not we in process of time see many things we would not? Ay, and suffer many things we would not. Count Mans Life at Seventy years, which makes Twenty Six Thousand, Two Hundred and Fifty and odd days; there is scarcely one day like another; So that every one, O Cræsus is attended with Crosses. Thou appearest to me very Rich, and King over many People, but the Question thou askest, I cannot resolve, till I hear thou hast ended thy days happily: For he that hath much Wealth is not happier than he that gets his Bread from day to day, unles Providence continue those good things, and that he dieth well. In every thing, O King, we must have regard to the End; for many to whom God dispenseth Worldly good things, he at last punisheth.

According  
ing to the  
Athenian  
account.

ly deserts. Solon, after his Discourse, not flattering *Cresus*, was dismiss'd, and accounted unwise, that he neglected the present good, out of regard to the future. *Aesop*, that writ the Fables, was then at *Sardis*, sent for thither by *Cresus*, and much in favour with him, was grieved to see *Solon* so unthankfully dismiss'd, and said to him, *Solon*, we must either tell Kings nothing at all, or what may please them: No, saith *Solon*, either nothing at all, or what is best for them. However, it was not long but *Cresus* was of another mind; for, being taken Prisoner by *Cyrus*, the Founder of the *Persian* Monarchy, and by his Command Fetter'd, and put on a File of Wood to be burnt, *Cresus* sigh'd deeply, and cryed, O *Solon*! *Solon*! *Cyrus* bid the interpreter ask, On whom he called; he was silent; at last, pressing him, answered, Upon him, whom I desire, above all Wealth, would have spoken with all Tyrants. This not understood, upon further importunity he told them, *Solon* an *Athenian*, who long since, says he, came to me and seeing my Wealth, despised it; besides, what he told me, is come to pass: Nor did his Counsel belong

Herodot.  
Hiclyat.

to me alone, but to all mankind, especially those that think themselves happy. Whilst *Croesus* said thus, the Fire began to kindle, and the out. parts seized by the Flame: *Cyrus* informed of the Interpreters, what *Croesus* said, began to be troubled; and knowing himself to be but a Man, and that to use another, *not* inferior to himself in Wealth, so severely, might one day be retaliated, instantly Commanded the Fire to be quenched, and *Croesus* and his Friends to be brought off: Whom, ever after as long as he lived, *Cyrus* had in great Esteem. Thus *Solon* gain'd due Praise, that of Two Kings his Advice preserved One, and instructed the Other. And as it was in *Solon's* time, that Tragical Plays were first invented, so was he most severe against them; foreseeing the Inconveniencie that followed, upon the Peoples being affected with that Novelty of Pleasure. It is reported of him, That he went himself to the Play, and after it was ended, he went to *Thespis*, the great Actor, and askt him, If he were not ashamed to sell so many Lyes in the face of so great an Audience? *Thespis* answered, as it is now usual, there is no harm nor shame to it.

such things in jest. Solon striking his staff hard upon the ground, reply'd, But in a short time, we who approve of this kind of jest, shall use it in Earnest in our common Affairs and Contracts. In fine, he absolutely forbid him to teach or act Plays, conceiving them Deceitful and Unprofitable, diverting Youth and Trades-men from more necessary and virtuous Employments. He defined the Happy, who are competently furnished with their outward Callings, that live Temperately and Honestly: He would say, That Griets are the Common-shore of Wickedness. He affirmed that to be the best Family, which got not unjustly, kept not unfaithfully spent not with Repentance. Observe (saith he) Honesty in thy Conversation ~~not~~ strictly then an Oath, Seal Words with Silence; Silence with Opportunity. Never Lye, but speak the Truth. Fly Pleasure, for it brings sorrow. Advise not the People what is most Pleasant, but what is Best. Make not Friends in haste, nor hastily part with them. Learn to obey, and thou wilt know how to command. Be arrogant to none, be Mild to those that are about thee. Converse not with Wicked Persons. Meditate on serious things. Re-

Stob. Set.  
3.

Clem.  
Alex.  
Storm. 1.

ve-

verenced thy Parents. Cherish thy Friend.  
Conform to Reason, and in all things  
take Counsel of God. In fine, his two short  
Sentences were these, Of nothing too  
much; and know thy self.

S. 52. Chilon, another of the  
Wise Men of Greece, would say, That it  
was the Perfection of a Man, to fore-see  
(and prevent) Mischiefs. That herein good  
People differ from bad Ones, Their Hopes  
were firm, and assured, That God was the  
great Touch-stone, or Rule of Mankind.  
That mens Tongues ought not to out-run their  
judgement. That we ought not to flatter great  
Men, lest we exalt them above their Merit  
and Station; nor to speak hardly of the  
Helpless. They that would Govern a State  
well, must Govern their Families well.  
He would say, That a man ought  
so to behave himself, that he falls neither in-  
to Hatred nor Disgrace. That that Common  
Wealth is happiest, where the People mind  
the Law more then the Lawyers. Men  
should not forget the Favours they receive,  
nor remember those they do. Three things  
he said were difficult, yet necessary to  
be observed; To keep Secrets, Forgive In-  
juries, and use Time well. Speak not ill  
(says he) of thy Neighbour. Go slowly to  
the

S. 33. Pericles, (Prince and  
Philosopher too) would say, That Plea-  
sures are Mortal, but Virtues Immortal.  
In suakes be Moderate, in Disappointments,  
Patient and Prudent. Be alike to thy Friends  
in Prosperity & in Adversity, Peace is good,  
Rage is Dangerous, Gain fordid, But any not

Laert.  
Suid.  
Protag.  
Stob. 28,

Se-



**Secrets Punish the Guilty:** Restrain men from Sin. They that would rule safely, must be guarded by Love, not Arms. To conclude, saith he, Live worthy of Praise, so will thou dye blessed.

Laert.  
Stob.

**S. 54. Bias**, one of the seven Wise Men, being in a Storm with Wicked men, who cry'd mightily to God, Hold your Tongues, saith he, it were better he knew not you were here. A saying that hath great Doctrine in it, the Devotion of the Wicked doth them no good: It answers to that Passage in Scripture, The Prayers of the Wicked are an Abomination to the Lord. An ungodly Man asking him, What Godliness was: he was silent; but the other murmuring, saith he, What is that to thee, that is not thy Concern? He was so tender in his Nature, that he seldom judged any Criminal to Death, but he wept; adding, One part goeth to God, and that other part I must give the Law. That man is unhappy, saith he, that cannot bear Affliction. It is a Disease of the Mind to desire that which cannot or is not fit to be had. It is an ill thing not to be mindful of other mens Miseries. To one that askt, What is hard? he answered, to bear chearfully a Change

and



for the worse. Those, says he, who baste themselves in vain Knowledge, resemble Owls that see by night, and are blind by day; for they are sharp-sighted in Vanity, but dark at the approach of true Light and Knowledge. He adds, Undertake deliberately; but then go through. Speak not hastily lest thou sin. Be neither silly nor subtil. Hear much; speak little and seasonably. Make Profession of God every where; and impart the Good thou dost, not to thy self, but to the Power of God. His Country being invaded, and the People flying with the best of their Goods, askt, Why he carried none of his? I, saith he, carry my Goods within me. Valer. Max. adds, in his Breast; not to be seen by the Eye, but to be prized by the Soul; not to be demolished by mortal Hands; present with them that stay, and not forsaking those that fly.

1101  
1012

1101

S. 55. Cleobulus, Prince and Philosopher of Lyndus, he would say, That it was Mans Duty to be always employed upon something that was good. Again, Be never vain nor ingrateful. Bestow your Daughters Virgins in Years, but Matrons in Discretion. Do good to thy Friend, to keep him; to thy Enemy to gain him. When any man goeth forth, let him consider, what he hath to do; when he returneth, examine, what

Laert.  
Plut.  
Sympos.  
Sap. Sep.  
Stob. Ser.

what

## No Credit, No Credit.

what he hath done. Know, that to reverence thy Father, is Duty. Hear willingly, but trust not hastily. Obtain by Persuasion, not by Violence. Being Rich, be not exalted: Poor, be not dejected. Forego Enmity: Instruct thy Children; Pray to God, and persevere in Godliness.

S. 56. Pittacus, being askt What was best? he answered, To do the present thing well. He would say, What thou dost take ill in thy Neighbour, do not thy self. Reproach not the Unhappy; for the Hand of God is upon them. Be true to thy Trust. Bear with thy Neighbour: Love thy Neighbour: Reproach not thy Friend, though he recede from thee a little. He would say, That Common Wealth is best ordered, where the Wicked have no Command, and that Famil, which hath neither Ornament nor Necessary. To conclude; He advised to acquire Honesty; love Discipline; observe Temperance; gain Prudence; mind Diligence, and keep Truth, Faith and Piety. He had a Brother, who dying without Issue, left him his Estate; so that when Cræsus offered him Wealth, he answered, I have more by half, then I desire. He also affirmed, That Family the best, who got not unjustly, keep not unfaithfully,

Plutarc.  
Stob. 28.

Plutarc.  
Stob. 28.

spent not with Repentance; And that Happiness consists in a Virtuous and Honest Life, in being content with a Competency of outward things, and in using them temperately. And to conclude, he earnestly enjoyn'd all to flee corporeal Pleasures; for (says he) it certainly brings Sorrow; but observe an honest Life more strictly than an Oar: *Meditate on serious things.*

§. 57. *Hippia*, a Philosopher, it is recorded of him, That he would have every one provide his own Necessaries; And that he might do, what he taught, he was his own Trades-man. He was singular in all such Arts and Employments, insomuch as he made the very *Buskins* he wore. A better Life, than an *Alexanders*.

Cic. lib.  
de Orat.  
2. 11. 19  
82. dōrē

§. 58. The *Stoicophilæ* were a Sect of Philosophers in Egypt, that so despised gaudy Apparel, and the rest of the Worlds Intemperance, that they went almost Naked; living poorly and with great Meanness; by which they were enabled against all Cold, and overcame that Lust by Innocence, which People that are called Christians, though covetous, are overcome withal.

Plin. 7. 2.  
Cic. Tusc.  
Quest. 5.

§. 59. The *Pamphili* were a

cer-

Plin.

certain great People, that inhabited about the River Tygris in Asia, who observing the great influence Gold, Silver and precious Jewels had upon their Minds, agreed to bury all in the Earth, to prevent the corruption of their Manners. They us'd inferior Metals, and lived with very ordinary Accommodation; wearing mostly but one very grave and plain Robe, to cover Nakedness. It were well, if Christians would mortify their insatiable Appetites after Wealth and Vanity any way, for Heathens judge their excess.

Vid. Suid.

§. 60. The Athenians had Two distinct Numbers of men, called, the Epuratosmi and Epuronomi. These were appointed by the Magistrates To over-look the Actions of the People. The first was to see, that they apparelled and behaved themselves gravely; especially, that Women were of Modest Behaviour. And the other was to be present at their Treats and Festivals To see that there was no Excess, nor disorderly Carriage. And in case any were found Criminal, they had full Power to Punish them. When, Alas / when shall this

this Care and Wisdom be seen amongst the Christians of these Times, that so Intemperance might be prevented: But 'tis too evident, they love the Power and Profits, but despise the Virtue of Government; making it an end instead of a means to that happy End, viz. The well ordering the Manners and Conversation of the People, and equally distributing Rewards and Punishments.

§. 61. Anacharsis, a Scythian, was a great Philosopher, Crasus offered him large Sums of Money, but he refused them: Hanno did the like; to whom he answer'd, My Apparel is a Scythian Rug; my Shoes, the Hardness of my Feet; my Bed the Earth; my Sauce, Hunger: You may come to me, as one that is contented; but those Gifts which you so much esteem, bestow, either on your Citizens, or in Sacrifice to the Immortal God.

§. 62. Anaxagoras a Noble man, but true Philosopher, left his great Patrimony to seek out Wisdom: And being reproved by his Friends for the little Care he had of his Estate, answer'd, It is enough that you care for it. One askt him, Why he had no more love for his

Cic. Tul.  
Quest. 5.  
Clem. A-  
lex. storm

Plut. con-  
sulant  
Lyland.  
Cic. Tul.  
Quest. 5.

his Country than to leave it? *Wrong me not*, faith he, *my greatest Care is my Country*, pointing his Finger towards Hea-  
 ven. Returning home, and taking a  
 view of his great Possessions; *If I had*  
*not disregarded them* (faith he) *I had*  
*Perished*. He was a great clearer and  
 Improver of the Doctrine of One Eter-  
 nel God, denying Divinity to Sun, Moon  
 and Stars; saying, God was Infinite, not  
 confined to place; the Eternal Wisdom and  
 Efficient Cause of all things; the Divine  
 Mind and Understanding; who when man-  
 ners was confused, came and reduced it to  
 order, which is the World we see. He suf-  
 fered much from some Magistrates for  
 his Opinion; yet dying, was admired  
 by them. His Epitaph in English thus:

*Here lies, who through the narrow Path  
 To the Worlds Celestial Annagoras.*

S. 69. *Pericles*, was invited by  
 King Darius, for his great Virtue and  
 Learning, to this Effect; *Come as soon*  
*as thou canst to my Presence and Royal Pa-*  
*lace; for the Greeks for the most part, are*  
*not Obedient to Wise Men, but despise the*



good things which they deliver: With me  
you shall have the first Place, and daily  
Honour and Titles: Thy way of Living  
shall be as Noble as thy Instructions. But  
Heracitus refusing his Offer, returned  
this Answer: Heracitus to Davinus the  
King, Health. Most men living refrain  
from Justice and Truth, and pursue insa-  
tiableness and vain Glory, by reason of  
their Folly: But I, having forgot all Evil,  
and shunning the Society of inbred Envy  
and Pride, will never come to the King-  
dom of Persia, being contented with a  
little according to my own Mind. He al-  
so slighted the Athenians. He had great  
and clear Apprehensions of the Nature  
and Power of God, maintaining his Divi-  
nity against the Idolatry in Fashion. This  
Definition he gives of God; He is not  
made with hands, The whole World, adorned  
with his Creatures, is his Mansion. Where is  
God? Shut up in Temples? Impious Men!  
who place their God in the Dark. It is a  
Reproach to Man to tell him he is a Stone;  
yet the God you profess, is born of a Rock.  
You ignorant People! you know not  
God: His Works bear witness of him.  
Of Himself he saith, O ye Men! will ye  
not



not learn why I never Laugh: Is not what I hate Men, but their Wickedness. If you would not have me Weep, live in Peace: You carry Swords in your Tongues; you Plunder Wealth, Ravish Women, Poyson Friends, Betray the Trust the People repose in you: Shall I Laugh, when I see men do these things? Their Garments, Beards and Heads adorned with unnecessary Care; a Mother deserted by a Wicked Son; or Young men consuming their Patrimony; a Citizens Wife taken from him; a Virgin Ravisht; a Concubine kept as a Wife; Others filling their Bellies at Feasts more with Poyson, than with Dainties? Virtue would strike me blind if I should laugh at your Wars. By Musick, Pipes and Stripes, you are excited to things contrary to all Harmony. Iron, a Metal more proper for Ploughs and Tillages, is fitted for Slaughtar and Death: Men raising Arms of Men, covet to Kill one another, and punish them that quit the Field, for not staying to Murder men. They Honour as Valiants such as are Drunk with Blood; but Lyons, Horses, Eagles and other Creatures, use not Swords, Bucklers, and Instruments of War: Their Limbs are their Weapons, some

Some their Horns, some their Bills, some their Wings; To one is given Swiftness, to another Bigness, to a third Swimming. No Irrational Creature useth a Sword; but keeps it self within the Laws of its Creation, except MAN that doth not so; which brings the heavier Blame, because he hath the greatest Understanding. You must leave your Wars and your Wickedness, which you resist by a Law, if you would have me leave my Severity. I have overcome Pleasure, I have overcome Riches, I have overcome Ambition, I have mastered Flattery: Fear hath nothing to object against me, Drunkenness hath nothing to charge upon me, Anger is afraid of me: I have won the Garland, in fighting against these Enemies.—This, and much more, did he write in his Epistles to Hermodorus, of his Complaints against the great Degeneracy of the Ephesians. And in an Epistle to Aphidamus, he writes, I am fallen Sick, Aphidamus, of a Dropsie; whatsoever is of us, if it get the Dominion, it becomes a Disease. Excess of Heat is a Fever; Excess of Cold, a Pallie; Excess of Wind, a Chollick: My Disease cometh from Excess of Moisture. The Soul

is SOMETHING DIVINE, which keeps all these in a due proportion. I know the Nature of the World; I know that of Man; I know Diseases; I know Health: I will Cure my self, I will imitate God, who makes equal the Inequalities of the World: But if my Body be overprest, it must descend to the place ordained; however, my Soul shall not descend, but being a thing Immortal, shall ascend on high, where an heavenly Mansion shall receive me. — A most weighty & pathetic Discourse: They that know any thing of God, may favour something Divine in it. Oh! that the degenerate Christians of the Times would but take a view of the Virtue, Temperance, Zeal, Piety and Faith of this Heathen, who, notwithstanding that he lived Five Hundred Years before the Coming of Christ in the Flesh, had these excellent Sentences: Yet again, he taught that God punisheth not by taking away Riches; he rather alloweth them to the Wicked to discover them; for Poverty may be a Vail. Speaking of God, How can that Light which never sets, be ever hidden or obscur'd? Justice,

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faith he, shall seize one day upon De-  
 frauders and Witneses of False things.  
 Unless a man hopes to the end, for that which  
 is not to be hoped for, he shall not find that  
 which is unsearchable; which Clement,  
 an ancient Father, applied to Isa. 6.  
 Unless you believe, you shall not under-  
 stand. Heraclitus divided the Sacrifices  
 of Creatures; Do you think, faith he, to  
 pacifie God and cleanse your selves by  
 polluting your selves with Blood? as if a  
 man should go into the Dirt to cleanse  
 himself? Which shewed a sight of a  
 more Spiritual Worship, then that of the  
 Sacrifices of Beasts. He lived solitari-  
 ly, in the Mountains; had a sight of his  
 End: And as he was prepared for it,  
 so he rejoiced in it. These certainly  
 were the men, who having not a Law with-  
 out them, became a Law unto themselves,  
 shewing forth the Work of the Law written  
 in their Hearts. And who, for that rea-  
 son shall judge the Circumcision, and re-  
 ceive the Reward of WELL DONE,  
 by him who is Judge of Quick and  
 Dead.

Rom. 2.  
14.

S. 64. Democritus, would say,  
 That he had lived to an extraordinary Age,  
 by

by keeping himself from Luxury and Excess. That a little Estate went a great way with men that were neither Covetous nor Prodigal. That Luxury furnisheth great Tables with variety; and Temperance furnisheth little ones. That Riches do not consist in the Possession, but right use of Wealth. He was a man of great Retirement; avoiding publick Honours and Employments: Bewail'd by the People of Addera as Mad, whilst indeed he only smiled at the Mad-ness of the World.

Plat.  
Apolog.  
Diog  
Laert.  
Helvie.  
Cic. Tus.  
Quest. r.  
Xenoph.  
Brut.  
Cic. Orat.  
Liban.  
Apol.  
varro.  
Hist.  
Schol.  
Arist.

S. 65. Socrates, the most Religious & learned Philosopher of his time, and of whom tis reported, Apollo gave this Character, That he was the wisest man on Earth) was a man of a severe Life, and instructed People gratis, in just, grave and virtuous manners: For which being envied by Aristophanes, the vain Comical Wit of that Age, as one spoiling the Trade of Plays, and exercising the generality of the People with more noble and virtuous things; was represented by him in a Play, in which he rendred Socrates so ridiculous that the Vulgar would rather part with Socrates in earnest, than Socrates in jest: which made way for their impeaching him

him as an *Enemy* to their gods; for which they put him to death. But in a short space, his *Eighty Judges*, and the whole *People*, so deeply resented the loss, that they slew many of his *Accusers*: Some hang'd themselves; none would trade with them, nor answer them a question. They erected several *Statues* to his praise; They forbid his *Name* to be mentioned, that they might forget their *Injustice*: They call'd home his *banished Friends* and *Schollars*. And, by the most wise and learned men of that Age, it is observed, That famous City was punished with the most dreadful *Plagne* that ever rag'd amongst them; and all *Greece* with it never prospered in any considerable undertaking; but from that time alwayes decayed. Amongst many of his sober and Religious *Maxims*, upon which he was accustomed to discourse with his *Disciples*, these are some,

He taught every where, *That an upright man and an happy man were all one. They that do Good, are employed; they that spend their time in vain Recreations, are idle. To do Good, is the best course of Life; he only is idle, who might be bet-*

Eunap:  
alim.  
Epi. gr.  
irefides.

Clem  
Alex.  
Storm. 2  
417.  
Xen.Me.  
1 p. 720.  
Xen.Me.  
3. P. 78.

ter 779.780.



- ter employ'd. *A Horse is not known by his Furniture, but Qualities; so men are to be esteem'd for Virtues, not Wealth.* Be-  
 ing asked, who lived without trouble? He answered, *Those who are conscious to themselves of no evil thing.* To one who demand'd, What was Nobility? He answered, *A good temper and disposition of Soul and Body.* They who know what they ought to do, and do it not, are not Wise and Temperate; but Fools and Stupid. To one that complain'd, he had not been benefited by his Travels; Not without reason (says Socrates) thou didst travel with thy self: Intimating, he knew not the eternal Mind of God, to direct and inform him. Being demanded, what Wisdom was? said, *A virtuous composure of the Soul.* And being asked who were Wise? answered, *Those that die not.* Seeing a young man Rich, but ignorant of Heavenly things, and pursuing Earthly pleasures; Behold (says he) a Golden Slave. Soft ways of living, beget neither good Constitution of Body, nor Mind. Fine and rich Cloaths are only for Commediants. Being demanded from what things Men and Women ought to refrain? He answered  
 Pleasure

Stob. Ech

Storm. 1.

11.

Stob. 4.6

Stob. 218

Xenoph.

Mem. 3.

Senec.

Epist. 1.

103.

Stob. 28.

Stob. 32.

Xen.

Mem. 1.

Alia. 9.

Stob. 37.





Xen.  
mem. 1.P. 710.  
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Life reports, that his Father was told, He should have the guide of his Life within him, which should be more to him than five hundred Masters; which proved true: Instructing his Schollars herein, Charging them, not to neglect these Divine affairs, which chiefly concern man, to mind or enquire after such things as are without in the visible World. He taught the use of outward things only as they were necessary to Life and Commerce; forbidding Superfluities and Curiosities. He was Admir'd for his Doctrine, after having lived seventy Years, the most admired, followed and visited of all men in his time, by Kings and Common wealths; And than whom, Antiquity mentions none with more Reverence and Honour. Well were it for poor England, if her conceited Christians were true Socrates's; whose strict, just, and self-denyng Life doth not bespeak him more famous, than it will Christians infamous at the revelation of the Righteous Judgement, where Heathens Vertue shall aggravate Christians Intemperance; and their Humility, the others excessive Pride: And justly too, since a greater than Socrates

is come, whose Name they profess, but they will not obey his Law.

S. 65. **Plato**, that famous Philosopher, and Scholar to **Socrates**, was so grave and devoted to divine things, nay, so discretely Politick, that in his Commonwealth he would not so much as harbour Poetical Fancies (much less open Stagers) as being too effeminate, and apt to withdraw the minds of Youth from more Noble, more manly, as well as more Heavenly exercises. Plato seeing a young man play at Dice, reproved him sharply; the other answered, What, for so small a matter? Custom (saith Plato) is no small thing: Let idle hours be spent more usefully. Let Youth (saith he) take delight in good things; for Pleasures are the Baits of Evil. Observe, the momentary sweetness of a delicious Life is followed with Eternal Sorrow; the short pain of the contrary with eternal Pleasures: Being commanded to put on a Purple Garment by the King of Sicily; he refused, saying, He was a man, and scorn'd such Effeminacies. Inviting **Timothy**, the Athenian General to Supper, he treated him with Herbs, Water and such spare Diet, as he was accustomed to eat, **Tim-**

Plato de Rep.

Diog. Laert.

Laert. in Vit. Xenocrat. Stob. Helian.

Alchin.

matby's Friends next day laughing, askt, How he was entertained? he answered, *Never better in his Life; for he slept all night after his Supper: Thereby commending his Temperance.* He addicted himself to Religious Contemplations; and is said to have lived a *Virtuous and single Life*, always eying and obeying the *Mind*, which he sometimes call'd, *God the Father of all things*; affirming, *Who lived so, should become like him, and so be related, to, and joyned with the Divinity it self.* This same *Plato* upon his Dying bed sent for his Friends about him, and told them, *The whole World was out of the way, in that they understood not, nor regarded the Mind, (that is, God, or the word, or begotten of God) assuring them, those men died most comfortably, that liv'd most conformable to Right Reason, and sought and ador'd the first Cause, meaning God.*

Laert.  
vit. Socr.  
Ælian.

S. 66. *Antisthenes*, an *Athenian* Philosopher, had taught in the Study of *Eloquence* several Years; but upon his hearing *Socrates* treat of the seriousness of Religion, of the Divine Life, Eternal Rewards, &c. bid all his Scholars seek them a new Master; for he had found

— asquins

one 389

one for himself: Wherefore, selling his Estate, he distributed it to the Poor; and betook himself wholly to the consideration of heavenly things; going cheerfully six Miles every day, to hear Socrates. — But where are the like Preachers and Converts amongst the People called Christians! Observe the daily pains of Socrates; surely he did not study a Week to read a written Sermon: We are assured of the contrary; For 'twas frequent with him to Preach to the People at any time of the day, in the very Streets, as occasion served, and his good Genius moved him. Neither was he an Hireling or Covetous; for he did it gratis: Surely then he had no fat Benefices, Tythes, Glebes, &c. And let the self-denial and diligence of Antisthenes be considered, who of a Philosopher and Master to become a Scholar, and that a daily one: Surely, it was then matter of Reproach, as 'tis now; shewing thereby, both want of Knowledge, (though call'd a Philosopher) and his great desire to obtain it of one that could teach him. None of these us'd to go to Playes, Balls, Treats, &c. They found more serious Employments for their minds, and were Examples.

Laert.

amples of Temperance to the World.

I will repeat some of his grave Sentences, as reported by *Laertius* and others; namely, That those are only *Nobles*, who are *Virtuous*. That *Virtue* was self-sufficient to *Happiness*. That it consisteth in *Actions*, not requiring many Words, nor much Learning, and is self sufficient to *Wisdom*. For that all other things have reference thereunto. That men should not govern by Force, nor by Laws, unless good; but by Justice. To a Friend, complaining he had lost his Notes, Thou shouldst have writ them upon thy mind (saith he) and not in a Book. Those who would never dye, must live Justly and Rightly. Being askt What Learning was best; That (saith he) which unlearneth evil. To one that prais'd a Life full of Pleasures and Delicacies; Let the Sons of my Enemies (saith he) live delicately: Counting it the greatest Misery. We ought (saith he) to aim at such pleasures as follow honest labour; and not those which go before it. When at any time he saw a Woman richly dressed, he would in a way of reproach, bid her Husband, bring out his Horse and Arms: Meaning, If he were prepared to justify the injuries of such Wantonness best to produce, he might

Stob.

Ibid. 117

Diog.

Laert.

d. 1012



might the better allow those dangerous freedoms : Otherwise (saith he) pluck off her rich and gaudy Attire. He is said to exclaim bitterly against Pleasures ; often saying, I had rather be mad, than addicted to Pleasure, and spend my dayes in decking and feeding my Carkas. Those (says he) who have once learned the way to Temperance and Virtue, let them not offer to entangle themselves again with fruitless Studies and vain Learning ; nor be addicted to corporal delicacies, which dull the mind, and will divert and hinder them from the pursuit of those more noble and heavenly virtues. Upon the death of his beloved Master, Socrates, he instituted a Sect called Cynicks ; out of whom came the great Sect of the Stoicks : Both which had these common Principles, which they daily, with great and unwearied diligence, did maintain and instruct People in the knowledge of, viz. No man is wise or happy, but the good and virtuous man. That not much learning, nor study of many things was necessary. That a Wise man is never drunk nor mad : That he never sinneth. That a wise man is void of Passion. That He is sincere, Religious, grave. That he

only

Agath. 9. c. 5.

Laert. vir. Men.

Laert. Plot. de. rep. Stoi. Stob.



Cic. de  
ant. Deo  
Lib. 2.

Lect. de  
Ita Dei  
cap. 10.

Plut. Pl.  
Ph. 16.  
Cic. Tul.  
Quest. 4.  
Diog.  
Laert.  
vit. Men.  
Stob.

only is Divine: That such only are Priests and Prophets, that have God in themselves. And that his Law is imprinted in their Minds, and the minds of All Men: That such an one Only can pray, is innocent, meek, temperate, ingenuous, Noble; a good Magistrate, Father, Son, Master, Servant, and worthy of praise. On the contrary, that wicked men can be none of these: That the same belongs to Men and Women.

Their Diet was slender, their Food only what would satisfy Nature. Their Garments exceeding mean. Their habitations solitary and homely. They affirmed those who liv'd with fewest things, and were contented, most nearly approached God, who wants nothing. They voluntarily despised Riches, Glory and Nobility, as foolish Shews and vain Fictions, that had no true and solid worth or happiness in them. They made all things to be Good or Evil, and flatly deny'd the idle stories of Fortune & Chance.

Certainly these were they, who having no (external) Law, became a Law unto themselves; and did not abuse the knowledge they had of the invisible God; but to their capacities instructed men in the knowledge of that Righteous, seri-

ous, solid and heavenly Principle, which leads to true and everlasting Happiness all those that embrace it.

§. 68. Xenocrates refused *Alexanders* present, yet treated his Ambassadors after his temperate & spare manner, saying, *You see I have no need of your Masters bounty, that am so well-pleased with this.* He would say, *That one ought not to carry ones Eyes or ones Hands into another mans House; that is, be a busie-Body. That one ought to be most circumspect of ones Actions before Children, lest by Example ones Faults should out-live ones Self.* He said, *Pride was the greatest obstruction to true Knowledge.* His Chastity and Integrity were remarkable and revered in *Athens*: *Phryne* the famous Athenian Courtizan, could not place a Temptation upon him, nor *Philip King of Macedon* a Bribe, though the rest sent in the Embassy, were corrupted. And being once brought for a Witness, the Judges rose up and cryed out, *Tender no Oath to Xenocrates, for he will speak the Truth.* A Respect they did not allow to one another. Holding his Peace at some detracting Discourse, they askt him *Why he spoke not, Because, saith he,*

Laert.  
Val. max.  
4.3.2. to  
Cic. pro  
Fal. va.  
max.7.2.

I have sometimes repented of speaking, but never of holding my Peace.

§ 69. **Bion** would say, That Great men walk in slippery places. That it is a great Mischiefe not to Bear affliction. That Ungodliness is an Enemy to Assurance. He said to a Covetous man, That he did not possess his Wealth, but his Wealth possessed him; abstaining from using it, as if it were another man's. In fine, That men ought to pursue a Course of Virtue, with regard to the Praise or Reproach of men.

§. 70. **Democritus** seeing the great Care that men had of their Bodies, more then of their Minds, They deck the House, saith he, but slight the Master. He would say, That many are inquisitive after the Make of the World, but are little concerned about their Own, which were a Science much more worthy of their pains. To a City that would establish the Gladiators or Prize Fighters, he said, That they ought first to overthrow the Altar of Mercy: Intimating the Cruelty of such Practices. One asking him, Why he turned Philosopher, Because, saith he, I am a Man. He would say of the Priests of Greece, if they could better Instruct the People, they could

could not give them too much; but if not, the People could not give them too little. He lamented the Unprofitableness of good Laws, by being in bad mens hands.

§. 71. **Diogenes** was angry with Criticks, that were nice of Words, and not of their own Actions; With Musicians that tune their Instruments, but could not govern their Passions; With Astrologers, that have their Eyes in the Sky, and look not to their own goings; With Orators, that study to speak well but not to do well; With Covetous men that take care to get, but never use their Estates; With those Philosophers that despise Greatness, and yet court great Men: And with those that sacrifice for Health, and yet surfeit themselves with eating their Sacrifices. One time discoursing of the Nature, Pleasure and Reward of Virtue, and the People not regarding what he said, he fell a singing; at which every one prest to hear: Whereupon he cryed out in abhorrence of their Stupidity, O God, saith he, how much more is the World in love with Folly, then with Wisdom! Seing a man sprinkling himself with Water, after having done

done some ill thing; *Unhappy man!* saith he, *Dost thou not know, that the Errors of Life are not to be washt away with Water?* To one, who said, *Life is an ill thing;* He answered, *Life is not an ill thing, but an Ill Life is an Ill thing.* He was very *Temperate*, for his *Bed* and his *Table* he found every where. One seeing him wash *Herbs*, said, *If thou hadst followed Dionisius, King of Sicily, thou wouldst not have needed to have washt Herbs.* He answer'd, *If thou hadst washt Herbs, thou needs not have followed Dionisius.* He lighted a *Candle* at *Noon*, saying, *I look for a Man;* implying that the *World* was darkned by *Vice*, and *Men* effeminated. To a *Luxurious* Person, that had wasted his means supping upon *Olives*; *If*, saith he, *thou hadst used to dine so, thou wouldst not have needed to supp so.* To a *Young man*, dressing himself neatly; *If this*, saith he, *be for the sake of Men, thou art Unhappy; if for Women, thou art unjust.* Another time seeing an effeminate *Young Man*; *Art not thou ashamed*, saith he, *to use thy self worse then Nature hath made thee? She hath made thee a Man, but thou wilt force thy self to be a Woman.* To one

one that courted a bad Woman; *O wretch!* said he, *What meanest thou? To ask for that which is better lost than found?* To one that smell'd of sweet Unguents; *Have a care,* saith he, *this Perfume make not thy Life stink.* He compared Covetous Men to such as have the *Dropfie,* *Those are full of Money, yet desire more; These of Water, yet thirst for more.* Being askt, what Beasts were the worst, *In the Field,* saith he, *Bears and Lyons, in the City, Usurers and Flatterers.* At a Feast one giving him a great Cup of Wine, he threw it away; for which being blamed, *If I had drunk it,* saith he, *not only the Wine would have been lost, but I also.* One asking him, how he might order himself best, *By reproving those things in thy self, which thou blamest in others.* Another demanding, What was hardest, He answered, *To know our selves, to whom we are partial.* An Astrologer discoursing to the People of the wandring Stars; *No,* saith he, *it is not the Stars that are, but these,* (pointing to the people that heard him.) Being askt, What Men were Most Noble, *They,* saith he, *who contemn Wealth, Honour and Pleasure, and endure the contraries*

nies, to wit, Poverty, Scorn, Pain and Death. To a Wicked Man, reproaching him for his Poverty; I never knew, saith he, any man punish for Poverty, but many for their Wickedness. To one bewailing himself that he should not dye in his own Country: Be of comfort, saith he, for the way to Heaven is alike in every place. One day he went Backwards; whereat the People laughing, Are you not ashamed, saith he, to do that all your life time which you deride in me.

Laert.

§. 72. Crates, a Theban, famous for his Self-denial and Virtue; descended from the House of Alexander, of great Estate, at least two hundred Talents; which, having mostly distributed amongst the poor Citizens, he became a constant Professor of the Cynick Philosophy. He exceedingly inveighed against Common Women. Seeing at Delphi a Golden Image, that Phryne the Courtizan had set up by the Gains of her Trade, cry'd out, This is a Trophy of the Greeks Intemperance. Seeing a Young man Highly Fed and Fat; Unhappy Youth! saith he, do not fortify thy Prison. To another, followed by a great many Parasites; Young man, saith he, I am



sorry to see thee so much alone. Walking one day upon the Exchange, where he beheld People mighty buie after their divers Callings: These People, saith he, think themselves happy; but I am happy that I have nothing to do with them: For I place my Happiness in Poverty, not in Riches. Oh! men do not know how much a Wallet, a Measure of Lupins with Security is worth. Of his Wife Hipparchia, a Woman of Wealth and Extraction, but Nobler for her Love to true Philosophy, and how they came together, there will be occasion to mention in its place.

§. 73. Aristotle, Scholar to Plato, and the Oracle of Philosophy to these very times, (though not so diuinely Contemplative as his Master, nevertheless) follows him in this; That Luxury should by good discipline be extirpated humane Societies. Aristotle seeing a Youth finely drest, said, Art thou not ashamed, when Nature hath made thee a Man, to make thyself a Woman? And to another, gazing on his fine Cloak; Why dost thou boast of a Sheeps Flere? He said, It was the duty of a good man, to live so under Laws, as he should do, if there were none.

§. 74.

Stob.

Sterm. 45

Stob. 161.

Ibid. 46.

§. 74. *Mandanius*, a great and famous Philosopher of the *Gymnosophists*, whom *Alexander the Great*, required to come to the Feast of *Jupiters Son*, (meaning himself) declaring, that if he came, he should be rewarded; if not, he should be put to death. The Philosopher contemned his Message, as vain and fordid: He first told them, *That he deny'd him to be Jupiters Son*; (a meer fiction.) Next, *That as for his Gifts, he esteem'd them nothing worth; his own Country could furnish him with necessaries, beyond which he coveted nothing.* And lastly, as for the death he threatned, *He did not fear it; but of the two, he Wish'd it rather, in that (said he) I am sure it is a Change to a more blessed and happy state.*

Stob.  
Laert.

§. 75. *Zeno*, the great *Stoick* and Author of that *Philosophy*, had many things admirable in him, who not only said, but practis'd. He was a man of that Integrity, and so revered for it by the *Athenians*, that they deposited the *Keys of the City in his Hands*, as the only person fit to be intrusted with their *Liberties*: Yet by Birth a Stranger, being of *Psitacon in Cyprus*. *Ami-*

gonus

*Antigonus*, King of *Macedonia*, had a great Respect for him, and desired his Company, as the following Letter expresseth:

King *Antigonus* to *Zeno* the Philosopher, *Health*. "I think that I exceed thee in Fortune and Glory; but in Learning and Discipline, & that perfect Felicity, which thou hast attain'd, I am exceeded by thee; wherefore I thought it expedient to write to thee, that thou wilt come to me, assuring my self, thou wilt not deny it. Use all means therefore to come to us, and know, thou art not to instruct me only, but all the *Macedonians*; for he who teacheth the King of *Macedonia*, and guideth him to Virtue, it is evident, that he doth likewise instruct all his Subjects in Virtue: For such as is the Prince, such for the most part are those who live under his Government."

*Zeno* answereth thus: "To King *Antigonus*, *Zeno* Health. I much esteem thy earnest desire of Learning, in that thou aimest at *Philosophy*, not popular, which perverteth Manners, but that true Discipline which conferreth Profit, avoiding that generally commended Pleasure, which effeminates the Souls

of Men. It is manifest, that thou art inclined to generous things, not only by Nature, but by Choice; with indifferent Exercise & Assistance thou mayst easily attain to Vertue. But I am very infirm of Body, being Fourscore Years of Age, and so not well able to come; yet I will send thee some of my chief Disciples, who in those things concerning the soul are nothing inferior to me; and whose Instructions, if thou wilt follow them, will conduct thee to perfect Blessedness.—Thus Zeno refuseth Antigonus, but sent Persam his Country-man and Philonides a Theban.— He would say, That Nothing was more unseemly than Pride, especially in Youth, which was a time of Learning. He therefore recommended to Young men Modesty in three things; In their walking, in their Behaviour, and in their Apparel: Often repeating those Verses of Euripides, In honour of Capaneus: *He was not puffed up with his store  
Nor thought himself above the the Poor.* Seeing a man very finely drest, stepping lightly over a Kennil; That man, saith he, doth not care for the Dirt, because he could not see his face in it. He also taught

the People should not affect Delicacy of Diet, no, not in their Sicknes. To one that smelt with Unguents; Who is it, saith he, that smells so offensively? Seeing a Friend of his taken too much up with the business of his Land; Unless thou loose thy Land, saith he, thy Land will loose thee. Being demanded, Whether a man that doth Wrong, may conceal it from God? No, saith he, or yet, he who thinks so. Which testifies to the Omnipresence of God. Being asked, Who was his best Friend? he answered, My other self; intimating the Divine Part that was in him. He would say, The end of Man was not to Live, Eat and drink; but to use this Life so as to obtain an happy Life hereafter. He was so humble that he conversed with mean and ragged Persons, whence Timon thus:

And for Companions gets of Servants store,  
Of all men the most empty and most Poor.

He was patient & frugal in his Household-Expences: Laertius saith he had but one Servant; Seneca avers he had none. He was mean in his Cloaths: In this Diu by Philimon thus described;

He was a drinker, when Broth and Herbs doth eat;  
making his Scholars wait without Meat.

His

# No Cross, No Crown.

His Chastity was so eminent, that it became a Proverb; *As chaste as Zeno.* When the news of his Death came to *Antigonis*, he broke forth into these Words; *What an Object have I lost?* And being askt, Why he admired him so much? *Because*, saith he, *Though I bestow'd many great Things upon him, he was never there-with exalted nor dejected.* The Athenians after his Death, by a publick Decree, erected a Statute to his Memorial; It run thus: 'Whereas Zeno Son of *Mnaseas*, a Scythian, has professed Philosophy about Fifty Eight Years in this City, and in all things performed the Office of a Good man, encouraging those Young-men, who applyed themselves to him, to the Love of *Virtue* and *Temperance*, leading himself a Life suitable to the Doctrine which he professed; a Patern to the best to imitate; The People have thought fit to do Honour to Zeno, and to Crown him with a Crown of Gold, according to Law, in Reward of his Virtue and Temperance, and to build a Tomb for him publickly in the Ceramick, &c. These two were his Epitaphs, one by *Antipater*:  
*Here Zeno lies, who tall Olympus scal'd;*  
*Not heaping Pelion on Ossa's head:*

Nov



Nor by Herculean Labour so prevail'd;  
 But found out Virtue's Path, which thither led.  
 The other by Xenodotus, the Stoick, thus:  
 Zeno, Thy Tears to hoary Age were spent,  
 Not with vain Richs, but with Self-Content.

§. 76. Seneca, a great and excellent Philosopher, who, with Epictetus, shall conclude the Testimonies of the men of their Character, hath so much to our purpose, that his Works are but a kind of continued Evidence for us: He saith, Nature was not so much an Enemy, as to give an easie Passage of Life to all other Creatures, and that man alone should not live without so many Arts: She hath commanded us none of these things. We have made all things difficult to us by disdainings things that are easie: Houses, Cloaths, Meats and Nourishment of Bodies; and those things which are now the Care of Life, were easie to come by, freely gotten and prepared with a light Labour: For the measure of these things was Necessity, not Voluptuousness: But we have made them precious and admirable; they must be sought with Art and Skill. Nature sufficeth to that which she requireth.

Appetite hath revolted from Nature, which continually inciteth it self, and increaseth



feth with the Ages, helping Vice by Wit.  
 First it began to desire superfluous, then  
 contrary things: Last of all, it sold the  
 Mind to the Body, and commanded it to  
 serve the Lusts thereof. All these Arts  
 which with the City is continually set at work,  
 and maketh such a stir, do tender in the Affairs  
 of the Body, to which all things were  
 once performed as to a Servant, but now are  
 provided as for a Lord; Hence the Shops of  
 Engravers, Perfumers, &c. Hence of  
 those that teach effeminate Motions of the  
 Body, and vain and wanton Songs: For  
 natural behaviour is despised, which com-  
 pleated Desires with necessary Help; Now it  
 is Clownishness and Ill-breeding, to be  
 contented with as much as is requisite. What  
 shall I speak of rich Marbles curiously  
 wrought, wherewith Temples and Houses  
 do shine? What of stately Galleries, rich  
 Furniture? These are but the Devices of  
 most vile Slaves; the Inventions of men,  
 not of wise men: For Wisdom sets deeper,  
 it is the Mistress of the mind. Wilt thou  
 know what things she hath found out, what  
 she hath made? Not unseemly Motions of  
 the Body, nor variable Singing by Trum-  
 pet and Flute; nor yet Weapons, Wars  
 or Fortifications: She endeavoureth profits

-old and that of old to show in such a Manner the

table things; she fadoms Peace, and calls  
 all Mankind to an Agreement: She leads  
 her to a Blessed Estate; she openeth the  
 way to it; and sheweth what is Evil from  
 what is Good; and chafeth Vanity out of  
 the Mind: She giveth solid Greatness, but  
 debaseth that which is puffed up, and would  
 be seen of Men: She bringeth forth the I-  
 mage of God, to be seen in the Souls of  
 Men: And so from Corporeal she transla-  
 teth to Incorporeal things. Thus in the 90th  
 Epistle to Lucilius. — To Gallio he writ-  
 teth thus: All men, Brother Gallio, are  
 desirous to live happy, yet blind to the Means  
 of that Blessedness, as long as we wander hie-  
 ther and thither and follow not our Guide;  
 but the dissonant, Clamour of those that  
 call on us, to undertake different Ways.  
 Our short Life is wearied and worn away  
 amongst Errors, although we labour to get us  
 a good Mind. There is nothing therefore  
 to be more avoided than following the Mul-  
 titude without Examination, and believ-  
 ing any thing without judging. Let us  
 enquire, what is best done, not what is most  
 usual done; and what prais'd us in the Pos-  
 session of Eternal Felicity; not what is ordi-  
 narily allowed of by the Multitude, which is  
 the worst Interpreter of Truth. I call  
 the Multitude as well of those that are clo-  
 thed

## No Cross, No Crown.

thed in White, as those in other Colours :  
 For I examine not the Colours of the Gar-  
 ments, wherewith their Boates are cloathed:  
 I trust not mine Eyes to inform me what a  
 Man is: I have a better and truer Light,  
 whereby I can distinguish Truth from Fall-  
 hood. Let the Soul find out the good of the  
 Soul: If once she may have leisure to with-  
 draw into herself, O! how will she confess:  
 I wish all I have done, were undone; and  
 all I have said, when I recollect it, I am a-  
 shamed of it; when I now hear the like in  
 others. These things below, wherewith we  
 gaze, and wherewith we stay, and which one  
 man with admiration shews unto another, do  
 outwardly shine but are inwardly empty.  
 Let us seek out somewhat that is Good, not  
 in appearance, but solid, United and Best,  
 in that which least appears: Let us disco-  
 ver this. Neither is it far from us; We  
 shall find it, if we seek it. For it is Wisdom  
 not to wander from that Immortal Nature,  
 but to form our selves according to her  
 Law and Example. Blessed is the man  
 who judgeth rightly: Blessed is he who is  
 contented with his present Condition: And  
 blessed is he who giveth Ear to that Immor-  
 tal Principle in the Government of his  
 Life. — An whole Volumn of these ex-

cellent things hath he written. No wonder, a Man of his Doctrine and Life escaped not the Cruelty of Brutish Nero, under whom he suffered Death; as also did the Apostle Paul, with whom it is said, Seneca had conversed. When Nero's Messenger brought him the News, That he was to Dye; with a composed and undaunted Countenance he received the Errand, and presently call'd for Pen, Ink and Paper to write his last Will and Testament: Which the Captain refusing, he turned toward his Friends, and took his Leave thus; Since, My loving Friends, I cannot bequeath you any other thing in acknowledgement of what I owe you, I leave you at least the Richest and best Portion I have, that is, the Image of my Manners and my Life; which doing, you will obtain true Happiness. His Friends shewing great Trouble for the loss of him, Where (saich he) are those Memorable Precepts of Philosophy? And what is become of those Provisions, which for so many years together we have laid up against the Brunts and Afflictions of Providence? Was Nero's Cruelty unknown to us? What could we expect better at his hands, that killed his Brother, and murthe-

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red his Mother, but that he would put also his Tutor and Governour to Death? Then turning to his Wife, Pompeja Paulina, a Roman Lady, Young and Noble, beseeched her for the love she bore him and his Philosophy, to suffer patiently his affliction; for (saith he) my Hour is come wherein I must shew, not only by Discourse, but by Deed, the fruit I have reaped by my Meditations. I embrace it without Grief, wherefore do not dishonour it with thy Tears. Assuage thy Sorrow, and Comfort thy self in the knowledge thou hast had of me and of my Actions; and lead the rest of thy Life with that honest Industry thou hast addicted thy self unto. And dedicating his Life to God, he expired.

S. 78. Epictetus, Contemporary with Seneca, and an excellent Man, thought no man worthy of the Profession of Philosophy, that was not purged from the Errours of his Nature. His Morals were very excellent; which he compriz'd under these two words, Sustaining and abstaining; or Bearing and Forbearing: To avoid Evil, and patiently to suffer Afflictions: which do certainly comprise the Christian Doctrine.

and Life, and is the Perfection of the best Philosophy that was at any time taught by Egyptians, Greeks or Romans, when it signified Virtue, Self-denial, and a Life of Religious Solitude, and Contemplation.

How little the Christians of the times are true Philosophers, and how much more these Philosophers were Christians than they, let the Righteous Principle in every Conscience judge. But is it not then intolerable, that they should be esteem'd Christians, who are yet to learn to be good Heathens? That prate of Grace and Nature, and know neither? Who will presume to determine what's become of Heathens, and know not where they are themselves, nor mind what may become of them? That can run readily over a tedious List of famous Personages, and Calumniate such as will not with them celebrate their Memories with extravagant and superstitious Praises, whilst they make it laudable to do the contrary: And none so ready a way to become Vile, as not to be virtuous: A strange paradox, but too true. So blind, so stupified, so besotted are the foolish Sensualists of the World,



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under their great pretences to *Religion* *Faith* and *Worship*. Ah! did they but know the *Peace*, the *Joy*, the unspeakable Ravishments of Soul, that inseparably attend the innocent, harmless, still and retired Life of Jesus? Did they but weigh within themselves the Authors of their vain *Delights* and *Pastime*, the Nature and Disposition they are so grateful to, the dangerous Consequence of exercising the Mind and its Affections below, and arresting and taking them up from their due attendance and obedience to the most holy crying Voice in their Consciences, *Repent, Return, all is Vanity and vexation of Spirit?* Were but these things reflected upon; were the incessant *Woings* of Jesus, and his importunate *Knocks*, and *Entreaties* by his Light and Grace, at the door of their hearts, but kindly answered, and he admitted to take up his abode there: And lastly, were such resolved to give up to the Instructions and holy Guidance of his eternal Spirit, in all the humble, heavenly and righteous Conversation it requires, and of which he is become our Captain and Example: Then, O then both Root and Branch of



Vanity; the Nature that invented, and that which delights her self therein, with all the Follies themselves would be consum'd and vanish. But they, alas! cheat themselves by misconstrued Scriptures, and daub with the untempered Mortar of misapplied Promises. They will be Saints whilst they are Sinners, and in Christ, while in the Spirit of the World, walking after the flesh and not after the Spirit, by which the true Children of God are led. *My Friends*, mind the just Witness and holy Principle in your selves, that you may experimentally know more of the divine Life, in which (and not in a multitude of vain Repetitions) true and solid Felicity eternally consists.

IV. Nor is this Reputation, and Wisdom and Virtue only to be attributed to *Men*: There were *Women* also in the *Greek* and *Roman* Ages, that honoured their Sex by great *Examples* of *Meekness*, *Prudence* and *Chastity*: And which I do the rather mention, that the Honour, Story yields to their Virtuous Conduct, may raise an allowable Emulation in those of their own sort, at least, to *equal* the Noble Character given

given them by *Antiquity*. I will begin with —

**§ 79 Penelope, Wife to Ulysses,** a Woman eminent for her *Beauty* and *Quality*, but more for her singular *Chastity*. Her Husband was absent from her *twenty Years*; partly in service of his *Country* and partly in *Exile*, & being believed to be dead, she was earnestly sought by divers *Lovers*, and prest by her Parents to change her Condition; but all the *Importunities* of the one, or *Perfwasions* of the other not prevailing, her *Lovers* seem'd to use a kind of *Violence*; that where they could not *Intice*, they would *Compel*: To which she yielded, upon this Condition; That they would not press her to *Marry*, till she had ended the *Work* she had in hand: Which they granting, she undid by *Night* what she wrought by *Day*; and with that honest *Devise* she delay'd their *Desire*, till her worthy *Husband* returned, whom she received, though in *Beggars Clothes*, with a Heart full of *Love* and *Truth*. A *Constancy* that *Reproaches* too many of the *Women* of the *Times*, who without the excuse of such an *Absence*, can violate their *Husbands Beds*. Her *Work* shews the

the Industry and Employment even of the Women of great Quality in those Times ; whilst those of the present Age despise such honest Labour, as Mean and Mechanical.

§. 80. *Theoxena*, a Woman of great *Virtue*, being in a place encompassed by the Armies of the King of *Macedonia*, finding she could not escape their hands, rather than fall under the Power of his Soldiers to be defiled, chose to Dye : And therefore flying into the Sea, delivered her Life up in the Waters ; Thereby chusing Death, rather than save her Life with the hazard of her *Virtue*.

§. 81. *Pandora* and *Protogenia*, two *Virtuous* Daughters of an *Athenian* King, seeing their Country like to be Over-run by its Enemies, freely offered their Lives in Sacrifice, to appease the fury of their Enemies, for the Preservation of their Country.

§. 82. *Hipparchia*, a fair *Macedonian* Virgin, Noble of Blood, ( as they term it ) but more truly noble of mind, I cannot omit to mention ; who entertain'd so earnest an affection for *Crates*, the *Cynical* Philosopher, as well  
for

for his severe Life, as excellent discourse, that by no means could her Relations nor Suitors, by all their Wealth, Nobility and Beauty, dissuade her from being his Companion: Upon which strange resolution they all betook themselves to Crates, beseeching him to shew himself a true Philosopher, in perswading her to desist: Which he strongly endeavoured by many Arguments; but not prevailing went his way, and brought all the little furniture of his house, and shewed her: *This* (saith he) *is thy Husband; that, the Furniture of thy House: Consider on it, for thou canst not be mine, unless thou followest the same course of Life; (for being rich above twenty Talents, which is more then 50000 l. he neglected all to follow a retired Life:)* All which had so contrary an effect, that she immediately went to him before them all, and said, *I seek not the Pomp and Effeminacy of this World, but knowledge and Virtue, Crates; and chuse a life of Temperance, before a Life of Delicacies: For true Satisfaction, thou knowest, is in the mind; and that pleasure is only worth seeking, that lasts for ever.* Thus was it, she

she became the constant Companion both of his Love and Life, his Friendship and his Virtues; travelling with him from place to place, and performing the publick Exercises of Instruction with *Crates*, where ever they came. She was a most violent Enemy to to all Impiety, but especially to wanton Men and Women, and those whose Garb and Conversation shew'd them devoted to vain Pleasures and Pastimes: *Effeminacy* rendring the like Persons not only unprofitable, but *pernicious* to the whole World. Which she as well made good by the example of her exceeding *Industry*, *Temperance* and *Severity*, as those are wont to do by their Intemperance and Folly: For *Ruin* of Health, Estates, Virtue, and loss of Eternal Happiness have ever attended, and ever will attend such earthly Minds.

S. 83. *Lucretia*, a most Chaste Roman Dame, whose Name and Virtue is known by that *Tragedy* that follows them. For *Sextus*, the Son of *Tarquin* the Proud, King of *Rome*, hearing it was her custom to work late in her Chamber, did there attempt her with his *Sword* in his hand, saying, he would run her through;  
and

and put one of his Servants in the posture of lying with her, on purpose to defame her, if she would not yield to his Lusts. Having forc'd his wicked End, she sends for her Father, then Governour of Rome, her Husband and her Friends, to whom having revealed the matter, and with tears lamented her irreparable Calamity, Slew her self in their presence; That it might not be said, *Lucretia* out-lived her Chastity, even when she could not defend it. I praise the *Virtue*, not the act: But God soon Avenged this, with other Impieties, upon that Wicked Family; for the People hearing what *Sextus* had done, whose Flagitious Life they equally hated with his Fathers Tyranny, and their sense of both, aggravated by the Reverence they conceiv'd for the Chaste and Exemplary Life of *Lucretia*, betook themselves to their Arms; and headed by her Father, her Husband, *Brutus* and *Valerius*, They, drove out that *Tarquin* Family: In which Action the hand of *Brutus* avenged the Blood of *Lucretia* upon infamous *Sextus*, whom he slew in the Battel.

§. 84. *Cornelia*, also a Noble Roman Matron, and Sister to *Scipio*, was esteem-

esteemed the most famous and honourable Personage of her time, not more for the greatness of her *Birth*, than her exceeding *Temperance*. And History particularly mentions this as one great instance of her *Virtue*, for which she was so much admired, to wit, *That she never was accustomed to wear Rich Attire, but such Apparel as was very plain and grave; rather making her Children (whom her Instructions and Example had made Virtuous) her greatest Ornaments: A good pattern for the vain and wanton Dames of the Age.*

S. 85. *Pentia* was another Roman Dame, renowned for her singular *Moderesty*: For though *Octavius* attempted her with all imaginable Allurements and Perswasions; she chose rather to dye by his Cruelty, than be polluted by his Lust. So he took her Life, that could not violate her *Chastity*.

S. 86. *Attia*, Wife to *Cecinna* *Papius*, is not less famous in Story for the *Magnanimity* she shewed, in being the Companion of her Husband's Disgraces, who thrust her self into Prison with him, that she might be his *Servant*; and shewed



shewed him first by *Death* to be revenged of the Tyrant.

§. 87. *Pompeja Plautina*, Wife to *Julianus* the Emperor, commended for her Compassion of the *Poor*, used the *Power* her *Virtue* had given her with her Husband, to put him upon all the just and tender things that became his Charge, and to diswade him from whatsoever seemed *harsh* to the People: Particularly, she diverted him from a great *Tax* his Flatterers advised him to lay upon the People.

§. 88. *Plotina*, the Wife of *Trajan*, a Woman (saith a certain Author) adorn'd with *Piety*, *Chastity* and all the *Virtues* that a Woman is capable of. There are two Instances; one of her *Piety*, the other of her *Chastity*: The first is this; When her Husband was proclaimed *Emperor*, she mounted the Capitol after the Choice; where in a Religious manner, she said, *Oh that I may live under all this Honour with the same Virtue and Content, that I enjoyed before I had it*. The second is this: Her Husband being once Exiled, she caused her hair to be cut short, as the men ware it, that

that with less notice and danger she might be the Companion of his Banishment.

**S. 89.** *Paupeja Paulina*, A Roman Lady of Youth and Beauty, descended of the most Noble Families of Rome, fell in Love with *Seneca* for the Excellency of his Doctrine, and the Gravity and Purity of his Manners. They Married, and lived Great Examples together to both their Sexes. So great was her Value for her Husband, & so little did she care to live, when he was to dye, that she chose to be the companion of his Death, as she had been of his Life: And her Veins were cut as well as his, whilst she was the Auditor of his excellent Discourses: But *Nero* hearing of it, and fearing, lest *Paulina's* Death might bring him great Reproach, because of her Noble Alliance in Rome, sent with all haste, To have her Wounds closed, and if it were possible, to save her Life: Which, though as one half Dead, was done, and she against her will lived; but always with a Pale Hue and Wan Complexion of Face, to tell how much of her Life was gone with *Seneca* her dearest Friend, Philosopher and Husband.

**S. 90.** Thus may the Voluptuous Women

men of the Times read their Reproof in the Character of a brave *Heathen*; and learn, *That solid Happiness consists in a Divine and holy Composure of Mind, in a neglect of Wealth and Greatness, and a contempt of all Corporal Pleasures, as more befitting Beasts, than Immortal Spirits: And which are loved by none but such as, not knowing the excellency of heavenly things, are both inventing and delighting, like Brutes, in that which perisheth: giving the preference to poor Mortality, and spending their Lives, to gratifie the Lusts of a little dirty Flesh and Blood, that shall never enter into the Kingdom of Heaven: By all which their Minds become darken'd, and so insensible of more Cœlestial Glories, that they do not only refuse to enquire after them, but Infamously Scoff and Despise those that do, as a Foolish and Mad People: To that strange degree of Darkness and Impudence this Age has got. But if the exceeding Temperance, Chastity, Virtue, Industry and Contentedness of very Heathens, with the plain and necessary enjoyments; God has been pleased to vouchsafe the Sons and Daughters of*

Men, as sufficient to their Wants, and conveniency (that they may be the more at leisure to answer the great end of their being born) will not suffice, but that they will *Exceed* the Bounds, Precepts and Examples both of *Heathens* and *Christians*; *Anguish* and *Tribulation* will overtakethem, when they shall have an *Eternity* to think upon, with *gnashing Teeth*, what to all *Eternity* they can never remedy! These *Dismal Wages* are decreed for them, *who so far affront God, Heaven and Eternal Felicitie*, as to neglect their *Salvation from sin here and wrath to come* for the enjoyment of a few fading Pleasures. For such to think, that notwithstanding their *Lives of Sense and Pleasure*, wherein their *Minds become Slaves* to their *Bodies*, that they shall be *Everlastingly Happy*, is an addition to their *Evils*; since 'tis a great abuse to the holy God, that Men and Women should believe him an *Eternal Companion* for their carnal and sensual *Minds*: For, *As the Tree falls, so it lies*; and *as Death leaves Men, Judgement finds them*: And there is no *Repentance* in the *Grave*. Therefore I beseech you to whom this comes

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comes to *Retire* : With-draw a while ; let not the *Body* See All, Taste All, Enjoy All ; but let the *Soul* See too, Taste and Enjoy those heavenly Comforts and Refreshments proper to that *Eternal World* , of which she is an Inhabitant, and where she must ever abide in a state of *Peace* or *Plagues*, when this visible one shall be dissolved.

## CHAP. XX.

- §. 1. *The Doctrine of Christ from Mat. 5. about Denial of Self.* §. 2. *John Baptists Example.* §. 3. *The Testimony of the Apostle Peter, &c.* §. 4. *pauls Godly Exhortation against Pride, Covetousness and Luxury.* §. 5. *The Primitive Christians Nonconformity to the World.* §. 6. *Clemens Romanus against the Vanity of the Gentiles.* §. 7. *Machiavel of the Zeal of the Primitive Christians.* §. 8. *Tertulian, Chrysostom, &c. on Matth. 12. 36* §. 9. *Gregory Nazianzene.* §. 10. *Jerom.* §. 11. *Hilary.* §. 12. *Ambrose.* §. 13. *Augustine.* §. 14. *Council of Carthage.* §. 15. *Cardan.* §. 16. *Gratian.* §. 17. *Petrus Bellonius.* §. 18. *Waldenses.* §. 19. *What they understand by Daily Bread in the Lords prayer.* §. 20. *Their Judgement concerning Taverns.* §. 21. *Dancing, Musick* &c.

Ec. § 22. *An Epistle of Bartholomew Tertian to the Waldenian Churches, Ec. §. 23. Their Extream Sufferings and Faithfulness. Their Degeneracy reprov'd that call them their Ancestors.* §. 24. *Paulinus Bishop of Nolo, relieving Slaves and Prisoners.* §. 25, *Acacius Bishop of Amida, his Charity to Enemies.*

**H**AVING, Abundantly shewn, how much the *Doctrine and Conversation* of the *Virtuous Gentiles* condemn the Pride, Avarice and Luxury of the Professed Christians of the Times; I shall, in the next place, to discharge my Engagement, and further fortifie this *Discourse*, present my *Reader* with the Judgement and Practice of the most Christian Times; as also of eminent Writers, both Ancient and Modern. I shall begin with the blessed Author of that Religion.

§. I. **JESUS CHRIST**, in whose Mouth there was found *No Guile* (sent from God, with a Testimony of Love to Mankind, and laid down his *Life* for their *Salvation*; whom God hath raised by his mighty Power to be Lord of all) is of right to be first heard in this matter; for *never man spake like him*, to our point; short, clear and close; and all op-

The Doctrine and Practice of the blessed Lord Jesus & his Apostles, the Primitive Christians, and those of more modern times, in favour of this Discourse.

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posite to the way of this wicked World. Blessed (says he) are the Poor in Spirit, for theirs is the Kingdom of God: He doth not say, Blessed are the Proud, the Rich, the High-minded: Here is Humility and the Fear of the Lord blest. Blessed are they that Mourn, for they shall be Comforted: He doth not say, Blessed are the Feasters; Dancers and Revellers of the World, whose Life is swallowed up of Pleasure and Jollitry: No, as he was a Man of Sorrows, so he blest the Godly Sorrowful. Blessed are the Meek, for they shall inherit the Earth: He doth not say, Blessed are the Ambitious, the Angry, and those that are Puffed up: He makes not the Earth a Blessing to them: And though they get it by Conquest and Rapine, it will at last fall in the hands of the Meek, to Inherit. Again, Blessed are they which do hunger and thirst after Righteousness: But no Blessing to the Hunger and Thirst of the Luxurious Man. Blessed are the Merciful, for they shall obtain Mercy: He draws men to Tenderness and Forgiveness by Reward. Hast thou one in thy power, that hath wronged Thee? Be not Rigorous, Exact not the utmost Farthing:



be Merciful, and Pity the Afflicted, for such are *blessed*. Yet further, *Blessed are the pure in Heart, for they shall see God*: He doth not say, Blessed are the Proud, the Covetous, the Unclean, the Voluptuous, the Malicious: No, such shall never see God. Again, *Blessed are the Peace Makers, for they shall be called the Children of God*: He doth not say, Blessed are the Contentious Back-biters, Tale-bearers, Brawlers, Fighters, Makers of War; neither shall they be called the *Children of God*, whatever they may call themselves. Lastly, *Blessed are you, when men shall Revile you, and Persecute you, and say all manner of Evil against you falsely, for my sake, Rejoice and be exceeding glad, for great is your Reward in Heaven*: He blesteth the Troubles of his People, and translates Earthly Sufferings into Heavenly Rewards. He doth not say, Blessed are you when the World speaks well of you, and fawns upon you: So that His Blessings cross the Worlds; for the World blesteth those as Happy, that have the Worlds favour: He blesteth those as Happy, that have the Worlds Frowns. This solveth the great Objection, *Why are you so foolish to expose yourselves*

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*selves to the Law, to incur the Displea-*  
*sure of Magistrates, and suffer the loss*  
*of your Estates and Liberties? Cannot*  
*a Man serve God in his Heart, and do as*  
*others do? Are you wiser then your Fore-*  
*Fathers? Call to mind your Ancestors.*  
*Will you question their Salvation by your*  
*Novelties, and forget the future Good of*  
*your Wife and Children, as well as sacrifi-*  
*ce the present Comforts of your Life, to*  
*hold up the Credit of a Parry? A Lan-*  
*guage I have more then once heard: I*  
*say, this Doctrine of Christ is an An-*  
*swer and Antidote against the power of*  
*this Objection. He teaches us, to em-*  
*brace Truth underall those Scandals. The*  
*Jew had more to say of this kind then*  
*any, whose way had a more Extraordi-*  
*nary Institution; but Christ minds not*  
*either Institution or Succession. He*  
*was a New Man, and came to consecrate*  
*a New Way, and that in the Will of*  
*God, and the Power that accompanied*  
*his Ministry, and that of his Followers,*  
*abundantly proved the Divine Authori-*  
*ty of his Mission, who thereby warns his*  
*to expect and to bear Contradiction, Re-*  
*viling and Persecution: For if they did*  
*it to the green Tree, much more were*  
*they*

they to expect that they would do it to the dry : If to the Lord, then to the Servant. Why then should Christians fear that Reproach and Tribulation that are the Companions of his Religion, since they work to his sincere Followers a far more exceeding and Eternal Weight of Glory ? But indeed they have great cause to fear and be ashamed, who are the Authors of such Reproach and suffering, so contrary to the Meek and Merciful Spirit of Christ : For if they are Blessed, who are Reviled and persecuted for his sake ; the Revilers and Persecutors must be Cursed. But this is not all ; He bid his Disciples Follow him, Learn of him, for he was Meek and Lowly : He taught them to Bear Injuries, and not smite again ; to exceed in Kindness ; to go Two Miles, When askt to go one ; To part with Cloak and Coat too ; To give to them that ask, and to Lend to them that borrow ; To Forgive, ay, and Love Enemies too ; commanding them, saying, Bless them that Curse you ; Do Good to them that hate you, and Pray for them which Despightfully use you, and Persecute you : Urging them with a most sensible

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Demonstration, That, saith he, you may be the Children of your Father, which is in Heaven: For he maketh the Sun to rise upon the Good and the Evil, and his Rain to descend upon the Just and the Unjust. He also taught his Disciples, to believe and rely upon Gods Providence, from the Care that he had over the least of his Creatures: Therefore, saith he, I say unto you, take no thought for your Life, what you shall eat, & what you shall drink, nor yet for your Body, what you shall put on: Is not the Life more then Meat, and the Body, then Rayment? Behold the Fowls of the Air; for they sow not, neither do they reap, nor gather into Barns: yet your Heavenly Father feedeth them: Are you not much better then they? Which of you by taking thought, can add one Cubit unto his stature? And why take you thought for Rayment? Consider the Lillies of the Field, how they grow, they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his Glory, was not arrayed like one of these. Wherefore, if God so cloatheth the Grass of the Field, which to day is, and to morrow is cast into the Oven, shall he not much more cloath you? O ye of little Faith

Faith! Therefore take no Thought, saying, What shall we eat, or what shall we drink, or wherein shall we be clothed? (for after all these things do the Gentiles seek) For your heavenly Father knoweth, that you have need of all these things. But seek you first the Kingdom of God and his Righteousness, and all these things shall be added unto you. Take therefore no thought for to morrow, for to morrow shall take thought for the things of it self; sufficient is the Day for the Evil thereof. Oh! how plain, how sweet, how full, yet how brief are his blessed Sentences! They thereby shew from whence they came, and that Divinity it self spoke them: What are Labour'd, what are Forced and Scattered in the best of other Writers, and not all neither, is here comprized after a natural easie and conspicuous Manner. He sets Nature above Art, and Trust above Care. This is *He* that himself came poor into the World, and so lived in it: *He* lay in a Manger, conversed with Mechanicks; Fasted much, Retired often: And when he feasted it was with Barley Loaves and Fish, drest doubtless in an easie and homely manner. He was

was *Solitary* in his *Life*, in his *Death* *Ignominious*; The *Foxes* had *Holes*, the *Birds* of the *Air* had *Nests*, but the *Son* of *Man* had not a place whereon to lay his *Head*. He that made All Things as *God*, had Nothing as *Man*; which hath this blessed *Instruction* in it, that the *Meanest* and *Poorest* should not be dejected, nor yet the *Richest* and *Highest* be exalted. In fine, having taught this *Doctrine*, and lived as he spoke, he dyed to confirm it; and offer'd up himself a *Propitiation* for the *Sins* of the *World*, when no other *Sacrifice* could be found, that could atone for *Man* with *God*: Who rising above the *Power* of *Death* and the *Grave*, hath led *Captivity* captive, and is become the *first-born* from the *Dead*, and *Lord* of the *Living*; and his *Living* People praise him, who is worthy for ever.

§. 2. *John* the *Baptist*, who was the *Fore-runner* of *Christs* Appearance in *Flesh*, did by his own *Abstinence* sufficiently declare what sort of *Person* it was he came to prepare and bespeak People to receive. For, though sanctified in his *Mothers Womb*, and declared by *Christ*, to be the greatest of all *Prophets*; yet his *Cloathing* was but a *Course Garment* of

of Camels hair; and a Leathern Girdle, and his Food only Locusts and Wild-Honey: A Life very Natural and of great Simplicity. This was all the Pomp and Retinue, which the greatest Ambassador that ever came to the World, was attended with, about the best of Messages, to wit, Repent, for the Kingdom of God is at hand. And, there is one coming after me, whose Shoes Latchets I am not worthy to unloose, who shall baptize you with Fire, and with the Holy Ghost; and is the Lamb of God that taketh away the Sins of the world. Did the Forerunner of the coming of God, (for Emmanuel is God with men) appear without the State, Grandeur and Luxury of the World; and shall those who pretend to Receive the Message, and that for Glad Tidings too, and confess the Emmanuel, Christ Jesus to be the Lord, live in the Vanity and Excess of the World, and care more for their Fine Cloaths, Delicate Dishes, Rich Furniture, Stately Attendance, and Pleasant Diversion, than for the holy Cross of Christ, and the blessed narrow way that leadeth to Salvation? Be ashamed and Repent!



S. 3. Peter, Andrew, Philip, and the rest of the holy Apostles, were by Calling as well as Doctrine, not a *Luxurious* People; for they were made up of poor *Fishermen* and *Mechanicks*; For Christ called not his *Disciples* out of higher Ranks of Men, nor had they Ability as well as Will, to use the *Excesses* he therein reprov'd. You may conceive what their Lives were, by what their *Masters* Doctrine was; for they were the true Schollars of his Heavenly Discipline. Peter thus speaks, and exhorteth the Christians of his time, Let not your adorning be that outward adorning of Plating the Hair, and the Wearing of Gold, and of putting on of Apparel; but let it be the Hidden Man of the Heart, in that which is not Corruptible, even the Ornament of a Meek and Quiet Spirit, which is in the sight of God of great Price; for after this manner in the old time, the holy Women, who also trusted in God, Adorned themselves. Wherefore gird up the Loins of your Minds, be sober and hope to the end as obedient Children, not fashioning your selves according to your former Lusts, in your Ignorance, but as he, which hath called you is Holy, so be you holy in all manner of Conversation.

versation and giving all Diligence, adding  
to your Faith Virtue, to Virtue Knowledge,  
and to knowledge Temperance, and to Tem-  
perance Patience, and to Patience Godli-  
ness, and to Godliness Brotherly kindness,  
and to Brotherly kindness Charity; for if  
these things be in you and abound, they make  
you that you shall neither be barren nor un-  
fruitful: For so an entrance shall be mini-  
stered unto you abundantly into the Everlast-  
ing Kingdom of our Lord and Saviour Je-  
sus Christ: Not rendering Evil for Evil,  
or Railing for Railing; but contrary wise  
blessing; knowing, that ye are thereunto  
called that ye should inherit a Blessing:  
for even hereunto were ye called, because  
Christ also suffered for us, leaving us an  
Example that we should follow his steps, who  
did no sin, neither was Guile found in his  
Mouth; who, when he was reviled, he re-  
viled not again; when he suffered, he threat-  
ened not, but committed himself to him that  
judgeth righteously.

§ 4. PAUL, who was also an Apostle,  
though, as he saith, born out of due time:  
A Man of great Knowledge and Learn-  
ing, but I count it, saith he, all loss for Phil. 3.  
the Excellency of the Knowledge of Christ  
Jesus my Lord, for whom I have suffered

No Cross, No Crown

the loss of all things, and do count them but Dung that I may win Christ. Brethren be followers of me, and mark them which walk so, as ye have us for an Example: For many walk, of whom I have told you often; and now tell you even weeping, that they are the Enemies of the Cross of Christ, whose end is Destruction, for their God is their Belly, they glory in their shame, and they mind earthly things. For our Conversion is in Heaven; from whence we look also for our Saviour, the Lord Jesus Christ. In like manner also, I will that Women

1 Tim. 2. 9  
do.

adorn themselves in modest Apparel, with shamefacedness and sobriety, not with broidered Hair, or Gold, or Pearls, or costly Array; but with good Works, as becometh Women professing Godliness. Be Followers

Ephes. 5.

of God, as dear Children, and walk in love, as Christ also hath loved us: But Fornication, and all Uncleanness, and Covetousness, let it not be once named amongst you, as becometh Saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks: For this ye know, that no Whoremonger, Unclean Person, nor Covetous man, who is an Idolater, hath an Inheritance in the King-

dom of Christ and of the Kingdom of God.

dom of Christ, and of God. See then that you walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the Will of the Lord is, and be not drunk with wine, where in is excess; but be filled with the Spirit, speaking to your selves in Hymns and Spiritual Songs, singing, and making Melody in your hearts to the Lord. Rejoice in the Lord alwayes; and I say again, Rejoice. Phil. 4.

Let your Moderation be known to all men, the Lord is at hand. Be careful for nothing, for we brought nothing into this World, and it is certain we can carry nothing out: 1 Tim. 6.

and having food and rayment, let us be therewith content; for Godliness with Contentment is great Gain: But they that will be Rich, fall into Temptation, and a snare, and into many foolish and hurtful Lusts, which drown men in Perdition and Destruction; for the Love of Money is the Root of all evil, which whilst some covered as-ter, they have erred from the Faith, and pierced themselves through with many sorrows; but thou, O Man of God, flee these things, and follow after Righteousness, Godliness, Faith, Love, Patience, Meekness. Fight the good Fight of Faith, and

and lay hold on Eternal life, whereunto they  
 are also called, and have professed a good  
 Profession before many Witnesses. I give  
 thee charge in the sight of God, who quick-  
 ned all things, and before Christ Jesus,  
 who before Pontius Pilate witnessed a good  
 Confession, that thou keep this Command-  
 ment without spot, unrebukable, until the  
 appearing of our Lord Jesus Christ. Charge  
 them that are Rich in this World, that they  
 be not high-minded, nor trust in uncertain  
 Riches, but in the living God, who giveth  
 us richly all things to enjoy, that they do  
 good, that they be rich in good Works,  
 ready to distribute, willing to communicate  
 laying up in store for themselves a good foun-  
 dation against the time to come, that they  
 may lay hold on Eternal Life. O Timo-  
 thy, keep that which is committed to thy  
 Trust, avoiding prophane and vain Bab-  
 lings, and Oppositions of Science, falsely so  
 called, which some professing, have erred  
 concerning the Faith. Grace be with thee,  
 Amen. — This was the blessed Doctrine  
 these 41 Sengers of Eternal Life decla-  
 red, and which is more, they lived as  
 they spoke. You find an Account of  
 their Reception in the World, and the

the way of their Living, in his First Epistle to the Corinthians; For I think, saith he, that God hath set forth us (the Apostles) last, as it were, men appointed to Death, for we are made a spectacle to the World, to Angels, and to Men. We are fools for Christs sake, we are weak, we are despised; Even unto this present hour we both hunger and thirst, and have no certain dwelling place, and labour, working with our own hands; being reviled we Bless, being persecuted, we suffer it, being defamed we entreat. We are made as the filth of the World, and are as the Off-scouring of all things unto this day. This was the entertainment those faithful Followers of Jesus received at the hands of a Wicked and Ungrateful World: But he who tells us of this, also tells us. It is no unusual thing; for, saith he, such as will live godly in Christ Jesus, must suffer Persecution. Besides, he knew, it had been the Portion of the Righteous in preceding Ages, as in his Excellent Account of the Faith, Trials, and Victory of the Holy Ancients, in his Epistle to the Hebrews, he does largely express, where he tells us, how great a Sojourner Abraham was, even in the Land of Promise.

Chap. 11.



wife, a *Stranger*, in his own Country,  
 (for God had given it unto him and his  
 Posterity) *Dwelling*, saith he, in *Tents*,  
 with *Isaac* and *Jacob*. And why no bet-  
 ter settled? Was it for want of Under-  
 standing, or Ability, or Materials? No,  
 He gives a better Reason; for, saith he,  
*Abraham* lookt for a City which had  
 foundations, whose Builder and Maker is  
 God. And speaking of *Moses*, he tells  
 us, that by Faith, when he was come to  
 years of Discretion, he refused to be called  
 the Son of *Pharaohs* Daughter, chusing  
 rather to suffer Affliction with the people of  
 God, than to enjoy the pleasures of sin for a  
 season, esteeming the Reproach of Christ  
 greater Riches than the Treasures of Egypt;  
 For he had respect unto the Recompence of  
 Reward, nor feared he the Wrath of the  
 King, for he endured, seeing him who is in-  
 visible. He adds, and others had Tryals  
 of cruel Mockings and Scourgings, Tea,  
 moreover of Bonds and Imprisonments; They  
 were stoned, they were sawed asunder, were  
 tempted, were slain with a sword; they  
 wandered about in Sheep-skins and Goat-  
 skins, being destitute, afflicted, tormented  
 of whom the World was not worthy. They  
 wandered in Desarts, and in Mountains,  
 and



and in Dens, and Caves of the Earth, and these all have obtained a good Report. Methinks this should a little abate the Intemperance of professed Christians. I do not bid them be thus miserable, but I would not have them make themselves so hereafter; for even this afflicted Life hath Joyes transcending the utmost Pleasure that sin can give, and in the end it will be found that it were better to be a poor Pilgrim, than a Citizen of the World. Nor was this only the Life and Instruction of Apostolical Teachers; the same Plainness and Simplicity of Life was also followed by the first Christians.

§ 5. The Primitive Christians, Quze-  
lius in his Animadversions on Minimus  
Felix saith, were reproacht by the Gentiles  
for their Ill-breeding, rude & unpolisht Lan-  
guage, unfashionable Behaviour, as a  
People that knew not how to carry themselves  
in their Addresses and Salutations, calling  
them Rusticks and Clowns, which the  
Christians easily bore, valuing their Profes-  
sion the more for its Nonconformity to the  
World; wherefore it was usual with them  
by way of Irony, and Contempt, to call  
the Gentiles the Well-bred, the Eloquent  
and

Animad.  
in Min.  
Fel. p. 2.

and the Learned. This he proves by ample Testimonies out of *Arnobius*, *Lactantius*, *Isidorus*, *Pelagius*, *Theodoret*, and others. Which may instruct us, that our *Christians Behaviour* was not regulated by the Customs of the Country they lived in, as is usually objected against our Singularity: No, they refused the Embellishment of Art, and would not wear the furniture of her invention, but as they were singular in their Religion, so in the way of their Conversation among men.

Constit.  
Cen.  
Rom. 1. f  
c. 6.

**§. 6. Clemens Romanus**, (if Author of the Constitutions that go under his Name) hath this amongst the rest: *Abstain from the vain Books of the Gentiles. What have you to do with strange and unprofitable Discourses, which only serve to seduce weak people.* This Clement is remembered by Paul in one of his Epistles, who in this exactly follows his Advice to Timothy about *vain Questions, doubtful Disputes*, and *Oppositions of Science*. Let us see how this *Moderation and Purity of manners* continued.

Mach.  
Dis. 2. c.  
5.

**§. 7. Machiavel** (no mean Author) in his *Disputations* assures us, That the first Promoters of Christianity were so dili-

diligent in rooting out the Vainities and Superstitions of the Gentiles, that they commanded all such Poets and Historians, which commanded any thing of the Gentile Conversation, or Worship, to be burn'd: But that zeal is evidently, extinguish'd, and those Followers revived among the Professors of the Religion of Jesus.

§. 8. Tertullian, Chrysostom, Theophylact, Gregory, Nazianzene, Upon these words of Christ, But I say unto you, that every idle word that men shall speak they shall give account thereof in the day of Judgement: Thus reflect upon vain Discourse; The Words mean (saith Tertullian) of all vain and superfluous speech, more talk then is necessary: Says Chrysostom, Of such words as are not convenient, nor profitable, but more immodesty. Says Theophylact, Of all Lyes, Calumnies, all inordinate and ridiculous speeches. Says Gregory, Such words men shall account for, which want that profit, ever redounding from modest Discourses, and that are seldom uttered from any preceding necessity, or cause; things frivolous, fables, old wives tales. All which sufficiently reprehend the Plays, Poetry, and Romances of the times of great folly, Vanity, and sin.

Tert. lib.  
de Patien  
Chrysost.  
Mat. 12.  
36.

S. 9. Gregory, and This a Father  
of the Church, a very Extraordinary  
Man, was so zealous for the simplicity  
and purity of the Mind, Language and  
Lives of the Christians of his time,  
that he suppress several Greek Authors,  
as Menander, Demetrius, Apollodorus, Philo-  
mon, Alexis, Sappho, and others, which  
were the Recreations of the vain Gen-  
tiles: Thus Cardan. Hear his Judg-  
ment of Fine Cloaths, (none of the least  
part of the Luxury and Vanity of the  
Age) There be some, saith he, are of  
opinion, that the wearing of precious and  
sumptuous Apparel is no sin; Which if  
it were no fault, The Divine Word would  
never have so punctually expressed, nor Hi-  
storically related, how the rich man that  
was tormented in Hell, was cloathed in  
Purple and Silk: Whence we may note,  
that touching the matter or subject of  
Attire, humane curiosity availeth high-  
ly: The first substance of our Garments  
was very mean, to wit, Skins with  
Wool; when it is we read, God made  
Adam and his Wife Coats of Skins; that  
is, of Skins of dead Beasts. Afterwards,  
(to see the growing Pride and Vanity of  
Men and Women) they came to pure  
Wool

Wool, because lighter; after that, to Flax, then to Dung and Ordure of Worms; to wit, Silk: Lastly, to Gold and Silver, and precious stones; which excess of Apparel highly displeaseth God, for instance whereof, (which the very Pagans themselves observed) We read that the very first among the Romans, that ever wore Purple, were struck with a Thunder-bolt, and so dyed suddenly for a terror to all succeeding times, that none should attempt to live proudly in Precious Attire. This was the sence of Gregory Nazianzen, that Ancient Christian Writer, who wore commonly a poor Coat, like to a Frock; so did Justin Martyr, Jerom, and Austin, as their best Robe.

§. 10. **Jerom** (a Famous Man, and also filed a Father of the Church) above all others seems positive in this matter, In an Epistle he wrote to a Noble Virgin, called Demetias, in which he exhorted her, That after she had ended her Devotion, she should take in hand Wool, & Weaving, after the commendable example of Dorcas; that by such changing and variety of Works, the day might seem less tedious, and the attempts

Acts. 9.  
36. 39.

of (Women) they came to pur-  
Wood

of Satan less grievous; concluding his Religious Exhortation with this positive sentence, (says he) I speak generally, No Raiment or Habit whatsoever shall seem precious in Christ's sight, but that which thou makest thy self; either for thy own particular use, or example of other Virgins; or to give unto thy Grandmother, or Mother; No, though otherwise thou didst distribute thy Goods to the poor. Let but this strictness be consider'd, and compared with the Apparel and Conversation of the Age. For however, Pharisee-like, they otherwise Saint him, or call him an Holy Father; sure it is, they reject his counsel.

S. Hilary, Bishop of Poitiers, a Father of the Church, and famous for his Writings against the *Arrians*, having travelled into Syria, was informed that Abra his only Daughter whom he lost with her Mother, was by the greatest Lords of the Country solicited in Marriage; being a young Woman, well bred, fair, rich, and in the Prime of her Age; He writ to her, earnestly pressing her, 'by no means to fix her Affections upon the Pleasure, Griefness, or Advantage that might be presented to

her

her : for in his Voyage he had found a greater and worthier Match, an Husband of far more Power and Magnificence, who would endow her with Robes and Jewels of an inestimable value. This he did to take off her Desires from the World, that he might wed her unto God: And it was his fervent and frequent Prayer, which in some sence was answered; for she lived Religiously, and dyed a Virgin; which shewed great Nobility of Mind, that taught his Daughter to tread upon the Mountains of worldly Glory, and it was not less Honourable in her, that so readily yielded to the excellent Counsel of her pious Father.

§. 12. **Ambrose**, another Father, who first was Lieutenant of the Province and City of *Millan*; and upon his discreet appealing of the Multitude, disorder'd upon some difference amongst them, about *Electing* a *Bishop*, was by their uniform Consent chosen himself; Although this Person of all others might have been thought to plead for the accustomed *Recreations*, especially not having been long a *Christian*, (for he was



was a *Calchmanist*, (or one but lately *instructed*) at the time of his being *Elected*; yet doth he in so many words determine the matter thus; *Plays ought not to be known by Christians; then not made, heard, and defended by Christians; or they must be none, that do so.*

August.  
de Civet.  
Dei lib. 2  
ch. 7.

§. 13. *Augustine*, more famous for his many Books and knowledge in *Church-affairs* whose sentences are *Oracles* with some, gives this as his Opinion of *Plays*, and the like *Recreations*; That they were more pernicious and abominable, than those *Idolatrous Sacrifices*, which were offer'd in honour of the *Pagan-Gods*; doubtless he thought the one not so offensive to *Reason*, and the impressions *Divinity* hath made on every understanding, as the other was very pleasant to the senses, and therefore apt to steal away the mind from better things; for 'twas his *Maxime*, That everything a man doth, is either a hindrance or furtherance to good. This would be esteem'd intolerable Doctrine in a poor *Quaker*, yet will the *Quaker* rejoyce if it be esteemed and followed, as good Doctrine in *Augustine*.

De Civ.  
Dei lib. 9  
ch. 5.

§. 14. The Council of Carthage, though times began to look somewhat mistier, and the purity and spirituality of Religion to be much declined by the Professors of Christianity; yet there was so much zeal left against the worst part of Heathenism, that I find an Express Canon against the Reading of Vain Books and Comedies of the Gentiles, lest the minds of the people should be defiled by them. But this Age either hath no such Canon, or executeth it not, to the shame of their Profession.

§. 15. Cardan more particularly relateth, How even Gregory the Great was so zealous of preserving Purity of Manners among Christians, (who lived almost 200 years after the Carthaginian Council) that he caused many Latin Authors to be burnt, as vain and lascivious; as *Caciliannus, Afranius, Nevius, Licinus, Zennius, Attilius, Victor, Livi's Dialogues*; nor did *Plautus, Martial, and Terence* (so much in request both in the Schools and Academies of the Land) escape their honest zeal, although the multitude of Copies so far frustrated their good intentions, as they are multiplied of late.

Cardan.  
de Sapi-  
ent. l. 2.

Jac. Laurentio de  
lib. entil.  
p. 40, 41.

§. 16. Gratian also hath such like passages as these, *We see that the Priests of the Lord, neglecting the Gospel and the Prophets, read Comedies or Play-Books, and sing Love Verses, and read Virgil; (a Book in which is yet some good expressions) Strange! that these things should have been so severely censur'd of old, and that Persons whose Names are had in so much reverence, should repute these their censures, the construction of Christs Precepts, and the natural consequences of the Christian Doctrine; and yet that they should be so far neglected of this Age, as not to be judg'd worthy an imitation. But pray let us hear, what Doctrine the Waldenses teach in this Affair.*

Pet. Pet.  
obser. l. 1  
c. 35.

ibid. c. 40.

Cap. 39

§. 17. Petrus Bellonius, that great & inquisitive Traveller, when he came to Mount Aibos, where there live in several Monasteries six thousand Caloieri, or Religious Persons (so called) He did not so much as find there (no, nor in all Greece) one man acquainted with the conversation of those parts, for though they had several Manuscripts of Divinity in their Libraries, yet not one Poet or Historian; for the Rulers of that Church were such

ene-

enemies to that sort of Learning, that they Anathematiz'd all such Priests and Religious persons, as should read or transcribe any Books, but what treated of Religion: And perswaded all others, that it was not lawful for a Christian to study Poesie, &c. though nothing is more grateful in these Days. Zeno was of the same opinion against Poetry.

§. 18. Waldenses were a people so called from one Peter Waldo, a Citizen of Lyons in France, in the year 1160. that inhabited Piedmont, elsewhere called Albigenes, from the Country Albia; Lollards in England from one Richard Lollard, who sometime after came into these parts, and Preached boldly against the Idolatry's, Superstitions and vain Conversation of the Inhabitants of this Island. They had many other Names, as Arnoldists, Esperonists, Henricians, Siccars, Insabaches, Pataremiens, Turlupins, Lyonists, Fraticelli, Hussites, Bohemians, (still the same; ) but finally, by their Enemies, damnable Hereticks, though by the Protestants, the true Church of Christ. And to omit many Testimonies I will instance only in Bishop Usser, who in his Discourse of the succession of the

Chri-

Alb. cap.  
Hist. de  
orig. Wal-  
dens. Vig.  
nia. Hist.  
Bibl. p.  
130.  
Dubia.  
hist. Bo-  
hem. l. 14  
Thuan in  
hist. sui.  
temp. p.  
458.  
Mat. Pa-  
ris Hist.  
of Engl.  
Ang. 1174

Bid.

953

*Christian Church*, defends them not only as *true Reformers*, but makes the Succession of the *Protestant Church* to be mainly evincible from their *Antiquity*. I shall forbear all the Circumstances and Principles they held, or in which he strongly defends them against the cruelty and ignorance of their Adversaries, particularly *Rainerius*, *Rubis Capetaneis*, &c. only what they held concerning our present subject of *Apparel and Re-creations*, I cannot be so injurious to the Truth, their self-denial, the good of others, at whose Reformation I aim, and my own discourse, as to omit it. And therefore I shall proceed to alledge their Faith and Practice in these matters, however esteem'd, but of a trifling importance by the loose, wanton and carnal-minded of this generation, whose feeling is lost by the enjoyment of their inordinate desires, and that think it a high state of Christianity to be no better than the beasts that perish, namely, in not being excessive in *New-gate*, and meer *Kennel-enormities*; that these Ancient Reformers had another sense of these things, and that they made the Conversation of the Gospel of a Crucified Jesus, to in-

Bellar.

tom. 2.

lib. 1. cap.

26. co. 86.

Ecchius

com. loc.

c. 23. Alp.

l. 6. Con-

Heterop.

99.

Cluc. Sy.

hist. Bo-

hem.

Utheride

suc. Fets

Chrill.

tend and require another sort of *Life*, than what is used by almost all those who account themselves Members of his Church; I shall shew out of their own Doctrines, as found in their most authentick Histories.

§. 19. To be brief, In their Exposition upon the *Lords Prayer*, that part of it which speaks thus, *Give us this day our daily Bread*, Where next to that *spirital bread* (which they make it to be the duty of all to seek more than life) they come positively to deny the praying for more than is requisite for outward necessities, or that its lawful to use more; condemning all superfluity and excess out of fashion, pride or wantonness not only of bread, but all outward things, which they judge to be thereby comprehended, using *Ezekiels* words, *That fullness of bread, and abundance of idleness was the cause of the wickedness and the abominations of Sodom, for which God by fire destroyed them off the Earth*. Whereupon they conclude with an ancient Father of the Primitive Church, after this manner, *That costly Apparel, superfluity in diet, (as three Dishes when one will serve) play, idleness and sleep, which fatten the Body, nourish Luxury, weaken the Spirit, and lead*

Jq. Paul. ad  
Per. hist.  
Wald. in  
cat. hal. mon  
c. 3. pa. 82. v  
37. 34. v. 1  
Dona nos  
le nostre  
pan quo  
tidianen.  
choi.  
Memor.  
Morrels  
Vign.  
Mem. f. 7  
Ezek. 16.  
49.  
Thesaur.  
fed. Ap.  
Wald.



Ibid. 1.2.  
c. 3. Li.  
filiu ligu.  
nation  
all pa-  
trons  
carnals.  
de non  
esser  
rendus,  
&c.

lead the Soul unto death; ; but (say they) a spare diet, labour short sleep, plain and mean Garments help to purifie the soul, tame the Body, mortifie the lusts of the flesh, and comfort the Spirit. So severe were they, that in that Chapter of the Instructions of their Children, they would not suffer them to converse with those of strange places or principles, whose conversation was Gaming, Plays and the like wanton Recreations; but especially concerning young Women. A man (say they) must have a great care of his Daughters: Hast thou Daughters? keep them within to wholsom things; see they wander not: for Dina, Jacobs Daughter, was corrupted, by being seen of Strangers: They affirm no better to be the general event of such conversation.

1b.1.2.c.3

La Ta-  
verna &  
maisons  
de plei-  
sirs es  
fontana-  
de pecca-  
escola  
del Dia-  
vol. &c.

To which I shall add their Judgment and Practice concerning Taverns, publick Houses for Treats and Pleasures, with which the Land swarms in our days.

S. 20. 'A Tavern is the fountain of sin, the School of the Devil, it works wonders fitting the Place: It is the custom of God to shew his Power in his Church.



Church, and to work Miracles; that is to say, to give sight to the spiritually blind, to make the lame to leap, the dumb to sing, the deaf to hear: But the Devil doth quite contrary to all these in Taverns, and the like places of Pleasure. For when the Drunkard goes to the Tavern, he goes upright; but when he comes forth, he cannot go at all; he has lost his sight, speech, and hearing too. The Lectures that are read in this School of the Devil (say these poor Waldenses and first Reformers) are Gluttonies, Oaths, Perjuries, Lyings, Blasphemies, Flatteries, and divers other wicked villanies and pernicious effects, by which the heart is withdrawn further and further from God. And as the Ecclesiasticus saith, The Taverner shall not be freed from sin.

But above other Recreations, do but seriously observe, of what danger and ill consequence these first Reformers thought Dancing, Musick and the like Pastimes to be, which are the greatest divertisements of the times, viz.

§. 21. Dancing is the Devils Procession, and he that entrench into his Procession the Devil is the guide, the middle, and the end of the dance; as many paces as a

Lib. 2. c. 9

Lo bal es  
la proces  
del Dia  
vol y  
qui intra  
en la bal  
etc.

Sp. Alm.  
fo. 50. 31  
52, 53. 54

the

† Joh. 14.  
16. chap.  
31. 4.  
Pl. 37. 23  
Pro. 16. 9  
Je. 10. 23  
Mark 6.  
23, 24, 25  
26. 27.  
28.  
Exod. 32.  
4, 5, 6, 7.

man maketh in Dancing, so many paces doth he make to go to Hell. A man sinneth in Dancing divers wayes; as in his pace; † for all his steps are numbred; in his touch, in his ornaments, in his bearing, sight, speeche, and other vanities. And therefore we will prove first by the Scripture, and afterwards by divers other Reasons, how wicked a thing it is to Dance. The first Testimony that we will produce, is that which we read in the Gospel, where 'tis said, it pleased Herod so well, that it cost John Baptist his life. The second is in Exodus, when Moses coming near to the Congregation saw the Calf, he cast the Tables from him, and broke them at the foot of the Mountain; and afterwards it cost three and twenty thousand of their Lives. Besides the Ornaments which women wear in their Dances, are as Crowns for many Victories, which the Devil hath got against the Children of God. For the Devil hath not only one Sword in the Dance, but as many as there are beautiful and well adorned Persons in the Dance; for the words of a Woman are a glittering Sword. And therefore that place is much to be feared, wherein the Enemy hath so many swords, since that onely one sword of his may be justly feared.

Again,

Again, *The Devil in this place strikes with a sharpned Sword*; for the Women, (who make it acceptable) come not willingly to the *Dance*, if they be not painted and adorned; which (painting and ornament) is as a *Whetstone*, on which the Devil *Sharpneth his Sword*.—*They that deck and adorn their Daughters*, are like those that put dry wood to the fire, to the end it may burn the better: For such Women kindle the fire of *Luxury* in the hearts of *Men*. As *Sampson's* Foxes fired the *Philistines* Corn; so these women, they have fire in their Faces, and in their Gestures and Actions, their Glances and Wanton words, by which they consume the Goods of men. They proceed, *The Devil in the Dance useth the strongest Armour that he hath*; for his most powerful Arms are Women: Which is made plain unto us, in that the Devil made choice of the Woman to deceive the first Man: So did *Balaam*, that the Children of *Israel* might be rejected of God. By a Woman he made *Sampson*, *David* and *Absolom* to sin. *The Devil tempteth Men by Women three manner of ways*; that is by the Touch, by the Eye, by the Ear; by

these three means he tempteth foolish men to Dancing, by touching their hands, beholding their Beauty, hearing their Songs and Musick.—— Again, they that Dance, break that Promise and Agreement they have made with God in Baptism, when their God-fathers promise for them; that they shall renounce the Devil and all his Pomp; for Dancing is the Pomp of the Devil; and he that Danceth maintaineth his Pomp, and singeth his Mass. For the Woman that singeth in the Dance, is the Prioress (or chieftest) of the Devil; and those that Answer are the Clerks, and the Beholders are the Parishioners, and the Musick are the Bells, and the Fiddlers the Ministers of the Devil. For as when Hogs are strayed, if the Hogherd call one, all assemble themselves together; so the Devil causeth one Woman to Sing in the Dance, or to play on some Instrument, and presently gather all the dancers together.—— Again; In a Dance, a man breaks the Ten Commandments of God: As first, Thou shalt have no other Gods but me, &c. for in Dancing a man serves that person whom he most desires to serve, (after whom goes his heart;) and therefore

Jerom

## NO CROSS, NO CROWN.

151

Jerom saith, *Every mans God is that he serves and loves best* (and that he loves best, which his thoughts wander and gad most after.) *He sins against the second Commandment*, when he makes an Idol of that he loves. *Against the third*, in that *Oaths*, (and frivolously using God's Name) are frequently amongst *Dancers*. *Against the fourth*, for that by *Dancing the Sabbath-day* is prophaned. *Against the fifth*, for in the *Dance*, Parents are many times Dishonoured, since thereby many *Bargains* are made without their counsel. *Against the sixth*, A man kills in dancing, for every one that sets about to please another, he kills the Souls as oft as he perswades unto *Lust*. *Against the seventh*, for the party that danceth, be it male or female, committeth *Adultery* with the party they *lust after*; for he that looketh on a Woman to *lust after her*, hath already committed *Adultery* with her in his heart. *Against the eighth Commandment*, A man sins in *Dancing*, when he withdraweth the heart of another from God. *Against the ninth*, when in *Dancing* he speaks *falsly* against the *Truth*, (and for some little honour, or secret

Jerom in  
dec. int.  
oper.

## No Cross, no Crown.

lascivious end, denys whats true; or affirms whats false.) Against the tenth, when Women affect the Ornaments of others, and Men covet the Wives, Daughters and Servants of their Neighbours, ( which undeniably attends all such Plays and Sports. ) Again, A man may prove how great an evil Dancing is, by the multitude of sins that accompany those that Dance; for they dance without measure or number: And therefore, saith Augustine, The miserable Dancer knows not, that as many paces as he makes in Dancing, so many leaps he makes to Hell. They sin in their Ornaments after a five-fold manner: First, by being proud thereof. Secondly, by enflaming the hearts of those that behold them. Thirdly, When they make those ashamed that have not the like Ornaments giving them occasion to covet the like. Forthly, By making Women Importunate in demanding the like Ornaments of their Husbands: And Fifthly, when they cannot obtain them of their Husbands, they seek to get them elsewhere by sin. They sin by singing and Playing on Instruments; for their Songs bewitch the hearts of those that hear them with temporal delight, forgetting God; utter-

August.  
de Civit.  
Dei.

tering nothing in their songs by *lyes* and vanities, and the very motion of the body which is used in *Dancing*, gives testimony enough of *Evil*.—*Thus you see, that dancing is the Devils Proceſſion. and he that enters into a Dance, enters into the Devils Proceſſion. Of Dancing, the Devil's the guide, the middle, & the end; and he that entreth, a good and a wiſe man into the Dance, (if it can be that ſuch a one is either good or wiſe) cometh forth a corrupt and a wicked man: S A R A H, THAT HOLY WOMAN WAS NONE OF THESE.* Behold the apprehenſions of thoſe good old Reformers touching thoſe things, that are ſo much in *Practiſe* and *Reputation* in theſe times with ſuch as profeſs their *Religion*; thus far *verbatim*. But I cannot leave off here, till I have yet added the *Concluſion* of their *Catechiſm* and *Direction*, with ſome paſſages out of one of their *Paſtors* Letters, fit to the preſent occaſion.

They conclude with this *Direction*; namely, *how to rule their bodies and live in this world as becomes the Children of God. Not to ſerve the mortal deſires of the fleſh. To keep their Members, that they be not*

Ibid. lib. 2  
Concl. p.  
68. Encar  
en qual-  
manier.  
fidel de-  
bian re-  
gir. li. ler  
Corps.  
Non ſerv.  
ali defi-  
rier mor-  
tal. &c.

Arms



*Arms of Iniquity ( and vanity.) To Rule their outward senses. To subject the Body to the Soul. To mortifie their members. To fly Idleness. To observe a sobriety and measure in their Eating and Drinking, in their words and cares of this life. To do works of mercy. To live a moral ( or just ) life by Faith. To fight against the desires. To mortifie the works of the Flesh. To give themselves to the exercise of Religion. To confer together touching the Will of God : To examine diligently the Conscience. To purge and amend and pacifie the Spirit.*

*To which I shall add the Epistle of one of their Pastors, as I find recorded amongst other matters relating to those Poor afflicted People.*

§. 22. An Epistle of Pastor Bartholomew Tertian, written to the Waldensian Churches of the Valley of Pragel; thus translated.

JESUS BE WITH YOU.

**T**O all our faithful and well-beloved Brethren in Christ Jesus; Health and Salvation be with you all, Amen. These are to put you in remembrance, and to admonish you, my Brethren (hereby acquitting my self of that duty which I owe unto you all, in the behalf of God, principally touching the care of your Souls Salvation, according to that light of the truth, which the most high God hath bestowed on us) that it would please every one of you, to maintain, encrease and nourish to the uttermost of your Power, without diminution, those good beginnings and examples which have been left unto us by our fore-Fathers, whereof we are no ways worthy. For it would little profit us to have been renewed by the Fatherly visitation, and the light which hath been given us of God, if we give our selves to worldly, carnal conversations, which

Hist.  
Wald. l. 1  
c. 11. q. 55  
56, 57.

which are diabolical, abandoning the Principle which is God, and the Salvation of our Souls, for this short and temporal Life. *For the Lord saith, What doth it profit a man to gain the whole World, and to loose his own Soul? For it would be better for us never to have known the way of Righteousness, than having known it, to do the contrary. Let me therefore entreat you, by the love of God, that you decrease not, or look back; but rather increase the charity, fear, and obedience which is due unto God, & to your selves, amongst your selves; and stand fast in all those good Principles, which you have heard and understood of God, by our means: And that you would remove from amongst you all vain conversation and evil surmizes, troubling the peace, the love, the concord, and whatsoever would indispose or deaden your minds to the service of God, your own Salvation, and the administration of the Truth, if you desire, that God should be merciful to you in your goods temporal and spiritual: for you can do nothing without him; and if you desire to be Heirs of his Glory, do that which he commandeth: If you would* enter

enter into life, keep my Commandments.

*Likewise be careful, that there be not nourished among you ANY SPORTS, Gluttony, Whoredome, Dancings, nor any Lewdness, or Riot, nor Questions, nor Deceits, nor Usury, nor Discords; neither support or entertain any Persons of a wicked conversation, or that give any scandal or ill example amongst you; but let charity and fidelity reign amongst you, and all good example; doing to one another, as every one desires should be done unto him: For otherwise it is impossible, that any should be saved, or can have the grace of God; or be good men in this world, or have glory in another. And therefore, if you hope and desire to possess eternal Life, to live in good esteem and credit, and to prosper in this world in your Goods temporal and spiritual, purge your selves from all disorderly Ways, to the end that God may be always with you, who forsakes not those that trust in him. But know this for certain, that God heareth not, nor dwelleth with sinners, nor in the Soul that is given unto wickedness nor in the man that is subject to sin. And therefore let every one cleanse the ways of his heart, and fly the danger,*  
if

*if he would not perish therein. I have no other thing to write at this present, but that you would put in practice these things; and the God of peace be with you all, and go along with us, and be present among us in our sincere, humble and fervent Prayers, and that he will be pleased to save all those his faithful, that trust in Christ Jesus.*

*Intirely yours, ready to do you service  
in all things possible, according unto  
the Will of God,*

Bartholomew Tertian.

Bern. de  
Gir. lord  
de Hail  
hist. de  
la Fr. l. 10  
Vesemb.  
orat. in  
Wald.  
Beza his.  
hom dig.  
Viret. de  
ver. &  
fals. Rel.  
l. 4. c. 13.  
p. 249.

§. 23. Behold the Life and Doctrine, Instruction and Practice of the Ancient *Waldenses*! How Harmless, how Plain, how Laborious, how exceeding Serious, and Heavenly in their Conversations! These were the Men, Women, ay, and Children to, who, for above five hundred years, have valiantly, but passively, maintained a cruel War, at the expence of their own innocent Blood, against the unheard of cruelties and severities of several *Princes, Nuncio's, and Bishops*

Bishops; but, above all, of certain Cruel Inquisitors; of whom their Historians Report, that they held, it was a greater evil to conceal an Heretick, than to be guilty of Perjury; and for a Clergy-man to marry a Wife, then to keep a Whore. In short, to dissent, though never so conscientiously, was worse than open Immorality. 'Twas against the like Adversaries, these poor Waldenses fought by sufferings throughout the Nations, by Prisons, Confiscations, Banishments, Wandrings from Hill to Valley, from Den to Cave, being mocked, whiped, racked, thrown from Rocks and Towers, driven on Mountains, and in one night hundreds perishing by excessive Frosts and Snows, Smothered in Caves, starved, Imprisoned, Ripped up, Hanged, Dismembred, Ristled, Plundered, Strangled, Broyled, Roasted, Burned; and whatsoever could be invented to ruine Men, Women and Children. These Waldenses you Protestants pretend to be your Ancestors: From them you say you have your Religion; and often like the Jews of the Prophets, are you building their Praises in your Discourses: But Oh look back, I beseech you, how unlike are you to these Afflicted Pil-

Cat. Test  
ve. p. 534

Vigin. Bib  
hist. p. 1

Vineaux.  
Mem. fol  
6. 7.  
Mat. Par  
in Hen. 3  
An. 1220  
Sigonius  
de Reg.  
Ital. l. 7

Sernay  
cap. 47.  
Chaf. 1.3  
chap. 7.

Pilgrims! What Resemblance is there of their Life in yours? Did they help to purchase and preserve you a Liberty and Religion (can you think) at the loss of all that was dear to them, *that you might pass away your dayes and years in Pride, Wantonness and Vanity?* What proportion bears your Excess with their Temperance? your Gaudiness with their Plainness; your Luxury and flesh-pleasing Conversation, with their *Simplicity and Self-denial?* But are you not got into that Spirit and Nature they condemned in their day? Into that carnality and worldly-mindedness they reproved in their Persecutors? Nay, into a strain of *Persecution* too, whilst you seem to hide all under a *Cloak of Reformation?* How can you hope to confute their Persecutors, whose worst part perhaps was their *Cruelty*, that turn Persecutors *Your Selves?* What have you besides their good words, that's like them? And do you think that *Words* will tend off the *blows* of Eternal Vengeance? That a little *By-rote-babble*, (though of never so good expressions in themselves) shall

serve



erve your turn at the great day? No:  
 From God I tell you, *That whilst you live*  
 in the Wantonness, Pride, and Luxury of  
 the world, pleasing and fulfilling the lust  
 of the Eye, the lust of the Flesh, and the  
 pride of Life, God detests you all, and  
 laughs you and your worship to scorn. Ne-  
 ver tell me, I am too Rash; Its the  
 Devil that says so: He has got two  
 Scriptures by the end in these days;  
 One, *that there's none that doth good*, and  
 why? that he may perswade all, its  
 impossible to overcome him; which is the  
 reason so many are overcome: *Although*  
*Glory is promised to none but Conquerors.*  
 The second, *That we must not judge, lest*  
*we be judged*; that is, whilst we are  
 guilty of the same things that are equi-  
 valent, lest we are judged. But away  
 with Satan and his Hypocrisie too; I  
 know what I say, and from whom  
 I speak: Once more I tell you all,  
 That unless you forsake your *Pride,*  
*Luxury, Avarice,* and whole variety of  
*vanities,* and diligently mind the eter-  
 nal *Light of God* in your hearts to obey  
 it, *Wrath* will be your portion for ever,  
 whether you hear or forbear. Trust  
 not your Souls upon misapply'd Scrip-  
 ture;

1 Joh. 2.  
 14, 15, 16  
 17.

The De-  
 vila Scrip-  
 turian  
 Some-  
 times:

1 Pet. 1.  
12. 13. 14  
Rom. 8. 1  
to 16.

Rain. cap  
de stud.  
pervert.  
alios &  
Modo.  
dicendi.  
f. 98. Bar-  
ron. Ecc.  
Annal.  
Tom. 12.  
an. 1176.  
p. 835.  
Kranz. in  
Metrop. /  
8. sect. 18  
& in Sax.  
1. 8. c. 16.

tures: *He that is a Child of God, must be holy, for God is holy; and none are his Sons and Daughters, but those who are adopted by the eternal Spirit, and led thereby.* 'Twas a *Holy, Plain, Humble Divine Life* these poor suffering Christians both professed and practised; refusing to converse with such as lived in the superfluities and excess of the world; for which, if you will believe their very Adversaries, they were persecuted: For says *Rainerius*, ( a great Writer against them ) *They use to teach, first what the Disciples of Christ ought to be, and that none are his Disciples, but they that imitate his Life: And that the Popes, Cardinals, &c, because they live in Luxury, Pride, Avarice, &c. are not the Successors of Christ, but themselves only, in that they walk up to his Commandments; thus (says he) they win upon the people.* But if so, that none are Christians but those who *Imitate Christ*, what will become of those who call themselves Christians, and yet live at ease in the flesh; not regarding the work of the *Holy Cross of Christ* in their hearts, that crucifies them that bear it, to the world, and the world to them. This was the

the true Ground of their *Sufferings*, and their Loud Cryes against the Impieties of the Greatest: Not sparing any ranks, from the *Throne* to the *Dunghill*; as knowing their God was no Respector of Persons. And now if you would follow them indeed, if you would be *Protestants* in substance, and learn your Enemies a way worth their changing for (else better words go but a little way) If you would obtain the Heavenly Inheritance, and you would be Eternally blessed, be ye perswaded to forsake all the *Pride and Pomp of this vain World*. O Mind the concerns of an *Everlasting Rest*! Let the just and Serious Principle of God within you, be the constant Guide and Companion of your Minds; and let your whole hearts be exercised thereby; that you may experience an *intire Reformation and Change of Affections*, through the Power of that *Divine Leaven*, which leavens the whole Lump, viz. Body, Soul, and Spirit, where it is received; to which and its Work in Man, our Blessed Lord likened the Kingdom of God which he came to set up in the Soul: That so having the joys and glory of another world in your view, you may

Mic. 6. 8.

Ma. 13. 33

give your best diligence to make your *Calling and Election*, to the possession of them, *Sure and Certain* : Lest Selling that noble Inheritance for a poor *Mess* of *perishing Pottage*, you never enter into his *Eternal Rest*. And though this testimony may seem tedious, yet could it by no means be omitted. — But because no Instance hath been given to authorize our *last Reason* of *converting Superfluities* into the *Relief* of *Distressed Persons* ( although one would think it is so equal, and sober, that it needs no other Authority than its own, yet ) I shall produce *Two Testimonies*, so remarkable, that as they ever were esteemed truly good, so they cannot be approved by any, that refuse to do the same, without condemning themselves of great iniquity. O you are called to an high and Holy call; as High as *Heaven*, and as Holy as God, for it is he that calls us to Holiness, through *Christ, who sent his Son to bless us in turning us from the evil of our ways, and unless we are so turned, we can have no claim to the Blessing that comes by Christ to men.*

§. 24. It is reported of *Paulinus Bishop of Nola in Italy*; *That instead of converting the Demeans of his Diocess to particular enrichments, he employed it all in the Redemption of poor Slaves and Prisoners: Believing it unworthy of the Christian Faith, to see Gods Creation labour under the want of what he had to spare.* All agree this was well done, but few agree to do the seme.

Ecclef.  
Hist. p. 5.  
493

§. 25. But more particularly that of *Acacius, Bishop of Amida*, given us by *Socrates Scholasticus*, in this manner; *When the Roman Soldiers purposed in no wise to restore again unto the King of Persia such Captives as they had taken at the winning Azazena, being about seven thousand in number (to the great grief of the King of Persia) and all of them ready to starve for Food; Acacius lamented their condition, and calling his Clergy together, said thus unto them, Our God hath no need of Dishes or of Cups, for he neither eateth nor drinketh; these are not his necessities: Wherefore seeing the Church hath many precious Jewels both of Gold and Silver bestowed of the free will and liberality of the Faithful, it is re-*

Socrat.  
Scholast.  
l. 7. c. 21.

## No Cross, No Crown.

'quisite that the Captive Soldiers should be  
 'therewith redeemed, and delivered out of  
 'Prison and Bondage; and they perishing  
 'with famine, should therewith be refresh-  
 'ed and relieved. Thus he prevailed to  
 'have them all converted into Money;  
 'some for their immediate refresh-  
 'ment, some for their *Redemption*, and  
 'the rest for Costage or provision to  
 'defray the charges of their *Voyage*.  
 Which noble Act had such an univer-  
 sal Influence, that it more fam'd the  
*Christian Religion* amongst the *Infidels*,  
 than all their *Disputes* or *Battles*: Inso-  
 much that the King of *Persia*, and an  
*Heathen*, said, The Romans endeavour to  
 win their *Adversaries* both by Wars and  
 Favours: And greatly desired to behold  
 that Man, whose Religion taught so much  
 Charity to Enemies; which 'tis repor-  
 ted *Theodosius* the Emperor commanded  
*Acacius* to gratifie Him in. And if the  
 Apostle *Pauls* Expression hath any force,  
 That he is worse than an *Infidel*, who pro-  
 vides not for his Family; how greatly  
 doth this Example aggravate your  
 shame, that can behold such pity and  
 compassion expressed to *Strangers*, nay,  
*Enemies*, and those *Infidels* too, and be  
 so

negligent of your own *Family*: (for *England*, ay, *Christendom*, in a sense, if not the *World*, is no more) as not only to see their great *Necessities* unanswered, but that wherewith they should be satisfied, converted to gratifie the *Lust* of the *Eye*, the *Lust* of the *Flesh*, and the *Pride* of *Life*. But however such can please themselves in the deceitful *daubing* of their *Priests*, and *dream* *Mercenary*, they are *Members* of *Jesus Christ*, it is certain that things were otherwayes in the beginning; for them all was sold, and put into a *common Purse*, to supply all *Indigencies*: Not mattering earthly inheritances further than as they might, in some sense, be *subservient* to the great end for which they were given, namely, *The good of the Creation*. Thus had the purest *Christians* their *Minds* and *Thoughts* taken up with the *Better Things*, and raised with the assurance of a more excellent *Life* and *Inheritance* in the *Heavens* that will never pass away. And for any to flatter themselves with being *Christians*, whilst so much exercised in the *Vanities*, *Recreations* and *Customs* of the

Act. 4. 32,  
33, 34, 35  
36, 37.



the world, as at this very day we see they are, is to *Mock the great God*, and *Abuse their Immortal Souls*: The *Christians Life* is quite another thing.

And lest that any should Object, *Many do great and seemingly good Actions*, to raise their Reputation only; and others only decry pleasure, because they have not wherewithal, or know not how to take it; I shall present them with serious sayings of *Aged and Dying men*; and those of the greatest Note and Rank: Whose Experience could not be wanting to give the truest Account, how much their *Honours, Riches, Pleasures and Recreations* conduced to their satisfaction, upon a just Reckoning, as well before their extream moments, as upon their dying Beds, when *Death*, that hard passage into Eternity looked them in the face.

CHAP.

## C H A P. XXI.

## Serious Dying as well as Living Testimonies.

- §. 1. Solomon. §. 2. Chilon. §. 3. Ignatius. §. 4. Justin Martyr. §. 5. Chrysostom. §. 6. Charles the 5th. §. 7. Michael de Montagne. §. 8. Cardinal Woolsey. §. 9. Sir Philip Sidney. §. 10. Secretary Walsingham. §. 11. Sir John Mason. §. 12. Sir Walter Raleigh. §. 13. Sir H. Wotton. §. 14. Sir Christopher Hatton. §. 15. Lord Chancellor Bacon. §. 16. The great Duke of Momerancy. §. 17. Henry Prince of Wales. §. 18. Philip the 3d. King of Spain. §. 19. Count Gondamar. §. 20. Cardinal Richlieu. §. 21. Cardinal Mazarine. §. 22. Chancellor Oxisterne. §. 23. Dr. Dan. §. 24. Jo. Selden. §. 25. H. Grotius. §. 26. P. Salmasius. §. 27. Fran. Junius. §. 28. A. Rivetus. §. 29. The late Earl of Marlborough. §. 30. Sir Henry Vane. §. 31. Abraham Coxley. §. 32. Late Earl of Rochester. §. 33. One of the Family of Howard. §. 34. Princess Elizabeth of the Rhine. §. 35.

Com-

*Commissioner Whitlock. §. 36. A Sister of the Family of Penn. §. 37. My own Father. §. 38. Anthony Lougher of Mask. §. 39. Seigneur Du Renti.*

**III. The serious Apprehensions and Expressions of several Aged and Dying Men of Fame and Learning.**

*SECT. 1.*

**S**atan, than whom, none is believed to have more delighted himself in the Enjoyments of this World, at least, better to have understood them; hear what He says, after all his Experience: *I said in my Heart, Go to now, I will prove thee with Mirth, therefore enjoy Pleasure: And behold, this also is Vanity. I said of Laughter, It is mad; and of Mirth what doth it? I made me great Works builded Houses, planted Vineyards, made Gardens and Orchards, planted Trees in them of all kind of Fruit: I got me Servants and Maidens, also great possessions; I gathered me Silver and Gold, and the peculiar Treasure of Kings and Provinces; also Men-singers and Women-singers, and the Delights of the Sons of men; as Musical Instruments, and that of all*

*Ecclef. 2  
1, 2, 4, 5,  
7, 8, 9,  
10, 11.*

*series*

sorts: So I was great, and increased more than all that were before me in Jerusalem: And whatsoever mine Eyes desired, I kept not from them: I withheld not mine Heart from any Joy. Then I looked on all the works which my hands had wrought, and behold, All was Vanitie and Vexation of Spirit. The Reasons he gives in the 18th. and 19th. Verses, is, That the time of enjoying them was very short, and it was uncertain who should be benefited by them when he was gone. Wherefore he concludes all with this; Fear God, and keep his Commandments: For this is the whole Duty of Man: For God shall bring every Work into Judgment, with every Secret thing, whether it be Good or whether it be Evil. O that Men would lay this to heart!

Ecc. 12. 12.  
14.

§. 3. Chilon ( One of the Seven Wise Men of Greece, already mentioned upon another Occasion ) affords us a Dying Testimony of Great Example: It is related thus by Agellius; When his Life drew towards an End, ready to be seized by Death, he spoke thus to his Friends about him: My Words  
and

Severus.  
Apop.  
P. 175.

and Actions in this long term of Years have been (almost all) such as I need not repent of; which, perhaps, you also know: Truly, even at this Time I am certain, I never committed any thing, the Remembrance of which begets any trouble in me, unless this one thing only; which, whether it were done anis or not, I am uncertain. I sat with two Others, as Judge, upon the life of my Friend; the Law was such, as the Person must of necessity be Condemned, so that either my Friend must loose his Life, or some deceit be used towards the Law. Revolving many things in my mind for Relief of a Condition so desperate, I conceiv'd that which I put in Practice, to be of all other the most easie to be born: Silently I Condemn'd him, and perswaded those Others, who Judg'd, to Absolve him: Thus preserv'd (in so great a business) the Duty both a Judge and Friend. But from that Act I received this Trouble; that I fear it is not free from Perfidiousness and Guilt, in the same business at the same time, and in a publick Affair, to perswade Others, contrary to what was in my own Judgement best. Oh tender Conscience! yet a Heathens

Where

Where dwells the *Christians* that ex-  
celleth? Hard to be found among the  
great *Rabbies* of *Christendom*.

**S. 3. Ignatius**, Who lived within  
the *First Hundred Years* after *Christ*,  
left this, amongst other things, behind  
him ( who was torn in pieces of wild  
*Beasts* at *Rome*, for his true Faith in  
*Jesus*) *there is nothing better, than the*  
**Peace of a Good Conscience**; Inti-  
mating, there might be a *Peace* to wic-  
ked Consciences, that are past feeling  
any thing to be Evil, but swallowed up  
of the Wickedness of the *World*. And  
in his Epistle to the Churches at *Epho-*  
*sus, Magnesia, Trallis* and *Rome*, upon  
his Martyrdom, saith; *Now do I begin*  
*to be a Disciple*; *I weigh neither Visible*  
*nor Invisible things, so that I may gaze*  
*Christ*. O Heavenly minded Man! A  
Blessed Martyr of *Jesus* indeed.

*Ignatius*  
*Epist. ad*  
*Ephes.*  
*Mag.*  
*Trall.*  
*Rom. ius*  
*1.3.c32.*

**S. 4. Justin Martyr**, a Philoso-  
pher, (who received Christianity *Five*  
and *Twenty Years* after the Death of  
*Ignatius*) plainly tells us in his Relati-  
on of his Conversion to the *Christian*  
Faith, *That the Power of Godliness in a*  
*plain simple Christ, had that Influence*  
*and Operation on his Soul, that he could*

A a a

not

Euse. Ec.  
Hist. l. 4.  
c. 8.

not but betake himself to a serious and strict Life. And yet before he was a Cynick, a strict Sect. And this gave him Joy at his Martyrdom, having spent his Days as a Serious Teacher, and a Good Example. And Eusebius Relates, That though he was also a Follower of Plato's Doctrine; yet, when he saw the Christians Piety and Courage, he concluded no People so Temperate, less Voluptuous, and more set on Divine things. Which first induced him to be a Christian.

§. 5. Chrysostom, another Father, so called, lays this down for necessary Doctrine; To Sacrifice the whole Soul and Body to the Lord, is the highest Service we can pay unto him. God promiseth Mercy to penitent Sinners; but he doth not promise them they shall have so much time as to morrow for their Repentance.

§. 6. Charles the 5th. Emperour of Germany, King of Spain, and Lord of the Netherlands, after Three and Twenty Pitch'd Fields, Six Triumphs, Four Kingdoms Conquer'd, and Eight Principalities added to his Dominions, (a greater Instance than whom can scarce be given) Resigned up all his Pomp to other hands, and betook himself to his Re-



Retirement; leaving this Testimony behind him concerning the Life he spent in the Honours and Pleasures of the World, and in that little Time of his Retreat from them all; That the sincere Study, Profession and Practice of the Christian Religion, had in it such Joies and Sweetness, as Courts were Strangers to.

S. 7. Michael de Mountaigne (a Lord of France, Famous with Men of Letters for his Book of *Essays*) giveth these Instructions to others, and this Character of himself: viz. *Amidst our Bankets, Feasts and Pleasures, let us ever have this Restraint or Object of Death before us, that is, the Remembrance of our Condition: And let not Pleasure so much mislead or transport us, that we altogether neglect or forget, how many ways our Joies, or our Feastings be Subject unto Death; and by how many Hold-fasts, she threatneth us and you. So did the Egyptians, who in the midst of their Banquetings, and in the Full of their greatest Cheer, caused the Anatomy of a Dead Man to be brought before them, as a Memorandum and Warning to their Guests. I am now, by Means of the Mercy of God, in such a taking, that*

## No Cross, No Crown.

without Regret, or Grieving at any worldly matter, I am prepared to dislodge, whenever he shall please to call me. I am every where free: My Farewell is soon taken of all my Friends, except of my self: No Man did ever prepare himself to quit the World more simply and fully, or more generally speak of all thoughts of it, than I am fully assured I shall do. All the Glory I pretend in my Life, is, that I have Liv'd Quietly: Quietly not according to Metrodorius, Arcesilas, or Aristippus; but according to my Self. Since Philosophy could never find any way for Tranquility, that might be generally good; let Every Man in his own particular seek for it. Let us not propose so fleeting and so wavering an End unto our selves, as the Worlds Glory: Let us constantly follow Reason: and let the Vulgar Approbation follow us that way, if it please. I care not so much, what I am with Others, as I respect, what I am in my self: I will be Rich in my self, and not by borrowing. Strangers see but external Appearances and Events: Every Man can set a good Face upon the matter, when within he is full of Care, Grief and Infirmities: They see not my Heart, when they look upon my outward

Countenance.—We are brought but Ceremony ; Ceremony doth Transport us, and we leave the Substance of things : We hold fast by the Boughs, and leave the Trunk or Body, the Substance of Things behind us.

§. 8. Cardinal Wolsey, the most Absolute and Wealthy Minister of State this Kingdom ever had, that in his time seemed to Govern Europe as well as England, when come to the Periods of his Life, left the World with this close Reflection upon himself. *Had I been as diligent to serve my God, as I was to please my King, he would not have left me now in my Gray Hairs.* A dismal Reflection for all Worldly minded men ; but those more especially who have the Power and Means of doing more Good than ordinary in the World, and do it not ; which seems to have been the Case and Reflection of this Great Man.

§. 9. Sir Philip Sidney (a Subject indeed of England, but they say chosen King of Poland) whom Queen Elizabeth called *Her Philip*, the Prince of Orange *His Master* ; whose Friendship the Lord Brooks was so proud of, that he would have it part of his Epitaph, *He loveth Sir Philip Sidney's Friend* : Whose Death

Death was lamented in *Verse*, by the then Kings of *France* and *Scotland*, and the Two Universities of *England* Repented so much at his Death, of that witty Vanity of his Life his *Arcadia*, that to prevent the unlawful kindling of heats in others, he would have committed it to the Flames himself; and left this farewell amongst his Friends, *Love my Memory, Cherish my Friends, their Faith to me may assure you that they are honest, but above all, govern your Will and Affections by the Will and Word of your Creator. In me behold the End of this World, and all its Vanities.* And indeed he was not much out in saying so, since it was to be seen the end of all Natural parts, acquired Learning, and Civil Accomplishments. His farewell seems spoken without Terror, with a clear sense, and an Equal Judgement.

§. 10. Secretary *Walsingham*, and an Extraordinary Man in Queen *Elizabeth's* time, towards the Conclusion of his Days, in a Letter to his Fellow-Secretary *Burleigh*, then Lord Treasurer of *England*, writes thus; *We have Lived enough to our Country, our Fortunes, our Sovereigns: It is high time we begin to*

live

live to Our Selves, and to our God. Which giving occasion for some Court-Drol to visit, and try to divert him: Ah! (said he) while we Laugh, all things are Serious round about us; God is Serious when he preserveth us, and hath Patience towards us; Christ is Serious, when he Dieth for us; the Holy Ghost is Serious, when he Striveth with us; the whole Creation is Serious, in serving God and us: They are Serious in Hell and in Heaven: And shall a Man that hath one Foot in his Grave, Jest and Laugh? O that our States Men would weigh the Conviction, Advice and Conclusion of this Great Man, and the greatest Man, perhaps, that has bore that Character in our Nation: For true it is, that none can be Serious too soon, because none can be Good too soon. Away then with all Foolish Talking and Jestings, and let People mind more profitable Things!

S. 11. John Mason Kt. who had been Privy Counsellor to four Princes, and spent much time in the Preferments and Pleasure of the World; retired with these Pathetical and Regreteful Sayings: After so many Years Experience, Seriousness is the greatest Wisdom; Temperance

vance the best Physick, a Good Conscience is the best Estate. And were I to live again, I would change the Court for a Cloyster; my Privy Counsellors Bastles for an Hermits Retirement; and the whole Life I lived in the Palace, for One Hours Enjoyment of God in the Chapel. All things else forsake me besides my God, my Duty and my Prayers.

§. 12. Sir Walter Raleigh is an Eminent Instance, being as extraordinary a Man, as our Nation hath produced: In his Person well Descended of Health, Strength, and a Masculine Beauty: In Understanding quick; in Judgment Sound, Learned and Wise, Valiant and Skilful: An Historian, a Philosopher, a General, a States-man. After a long Life, full of Experience, he drops these Excellent Sayings a little before his Death, to his Son, to his Wife, and to the World; viz. Exceed not in the Humour of Rags and Bravery; for these will soon wear out of Fashion. And no Man is esteemed for Gay Garments, but by Fools and Women. On the other side, seek not Riches basely, nor attain them by evil Means: Destroy no Man for his Wealth, nor take any thing from the Poor

Poor; for the Cry thereof will pierce the  
Heavens: And it is most detestable before  
God, and most dishonourable before wor-  
thy Men, to wrest any thing from the Nec-  
dy and Labouring Soul: God will never  
prosper thee, if thou offendest therein; But  
use thy poor Neighbours and Tenants well.  
[A most worthy Saying! But he adds,]  
Have Compassion on the Poor and Afflic-  
ed, and God will bless thee for it: Make  
not the hungry Soul sorrowful; for if he  
curse thee in the Bitterness of his Soul, his  
Prayer shall be heard of him that made him.  
Now, for the World (dear Child) I know  
it too well, to perswade thee to dive into the  
Practices of it; rather stand upon thy own  
Guard against all those that tempt thee to  
it, or may practise upon thee; whether in  
thy Conscience, thy Reputation or thy  
Estate: Resolve, that no Man is Wiser  
Safe, but he that's Honest: Serve God,  
Let him be the Author of all thy Actions;  
Commend all thy Endeavours to him, that  
must either prosper or prosper them: Please  
him with Prayer; lest if he frown, he con-  
found all thy Fortune and Labour, like the  
Drops of Rain upon the Sandy Ground.  
Let my Experienc'd Advice and Fatherly  
Blessing be thy Guide and Comfort.



*Instruction sink deep into thy Heart: So  
God direct thee in all thy Wayes, and fill  
thy Heart with his Grace.*

**Sir Walter Rawleigh's Letter  
to his Wife, after his Con-  
demnation.**

**Y**OU shall receive, my Dear Wife,  
my last Words in these my last  
Lines. My Love I send you, That you  
may keep when I am Dead; and my  
Counsel, that you may remember it  
when I am no more. I would not, with  
my Will, present you Sorrows, Dear  
Bess; let them go to the Grave with  
Me, and be buried in the Dust: And  
seeing that it is not the Will of God,  
that I shall see you any more, bear my  
Destruction patiently; and with an  
heart like your self. First, I send you  
all the Thanks, which my Heart can  
conceive, or my Words express, for  
your many Travels and Cares for me;  
which, though they have not taken Ef-  
fect, as you wished, yet my Debt to  
you is not the less; but pay it I never  
shall

'shall in this World. Secondly, I be-  
'seech you, for the Love you bear me  
'Living, that you do not hide your self  
'many days; *but by your Travels seek to*  
'*help my Miserable Fortunes, and the Right*  
'*of your poor Child; Your Mourning*  
'*cannor avail me, that am but Dust.*  
'Thirdly, You shall understand, that  
'my Lands were conveyed (*bona*  
'*fide*) to my Child, the Writings were  
'drawn at *Mid-summer* was a *Twelve*  
'*Month*, as divers can witness; and I  
'trust, my Blood will quench their  
'Malice, who desired my Slaughter, that  
'they will not seek to *kill You and Yours*  
'with extream Poverty. To what  
'Friend to direct you, I know not; for  
'all mine have left me in the true time  
'of *Trial*: Most sorry am I, that be-  
'ing surprized by *Death*, I can leave  
'you no better Estate; God hath pre-  
'vented all my Determinations, that  
'Great God, which worketh All in All.  
'If you can live free from Want, care  
'for no more; for the rest is but a *Vani-*  
'*ty*. *Love God*, and begin betimes; in  
'Him shall you find true, everlasting  
'and endless Comfort: When you  
'have travel'd, and wearied your self  
with

With all sorts of Worldly Cogitations  
 you shall sit down by Sorrow in the  
 ends. Teach your Son also to **Serve**  
 and **Fear God**, whilst he is Young, that  
 the Fear of God may grow up in him;  
 then will God be an *Husband* to You,  
 and a *Father* to Him; an *Husband* and  
 a *Father* that can never be taken from  
 you. *Dear Wife*, I beseech you for my  
 Souls sake, *Pay all Poor men*. When  
 I am Dead, no doubt but you Will be  
 much sought unto; for the World  
 thinks I was very Rich: Have a care  
 to the fair Pretences of men; for no  
 greater Misery can befall you in this  
 Life, than to become a Prey unto the  
 World, and after to be despised. As  
 for me, I am no more Yours, nor you  
 mine: *Death* hath cut us asunder;  
 and God hath divided me from the  
 World, and You from Me. Remem-  
 ber your Poor Child for his *Father's*  
 sake, who loved you in his Happiest  
 Estate. I sued for my *Life*, but (God  
 knows) it was for You and Yours, that  
 I desired it; For know it, my *Dear*  
*Wife*, your Child is the Child of a true  
 Man, who in his own Respect despiseth  
*Death*, and his mishapen and ugly  
 Forms

'Forms. I cannot write much; God  
'knows, how hardly I steal this time,  
'when all asleep: And it is also time for  
'me to Separate my Thoughts from the  
'World. Beg my dead Body, which  
'living was denyed you; and either lay  
'it in Sherburn, or in Exeter-Church, by  
'my Father and Mother. I can say no  
'more; Time and Death calls me  
'away. The Everlasting God, Power-  
'ful, Infinite, and Inscrutable, God Al-  
'mighty, who is Goodness it self, the  
'True Light and Life keep you and  
'yours, and have Mercy upon Me, and  
'forgive my Persecutors, and false Ac-  
'cusers; and send us to meet in his  
'Glorious Kingdom. My Dear Wife,  
'Farewel; Bless my Boy, Pray for Me;  
'and let my True God hold you both in his  
'Arms.

*Yours that was, but not*

*now my Own,*

**Walter Raleigh,**

Be-

Behold Wisdom, Resolution, Nature and Grace! How strong in Argument, wise in Counsel, Firm, Affectionate and Devout. O that your *Heroes* and Politicians would make him their Example in his Death, as well as magnify the great Actions of his Life. I doubt not, had he been to live over his days again, with his Experience, he had made less Noise, and yet done more good to the World and himself. 'Tis a sad thing to consider that Men hardly come to know themselves or the World till they are ready to leave it.

§. 13. *Henry Wotton* Kt. thought it the *Greatest Happiness* in this Life, to be at leisure to be, and to do good; as in his latter end, he was wont to say, when he reflected on past Times, though a Man esteemed Sober and Learned, *How much time have I to Repent, of and how little to do it in!*

§. 14. *Sir Christopher Hatton*, a little before his Death, advised his Relations to be serious in the search after the *Will of God in the Holy Word*: For (said he) it is deservedly accounted a piece of excellent knowledge, to understand the Law of the Land, and the

Cu-

Customs of a Mans Country ; how much more to know the Statutes of Heaven, and the Laws of Eternity, those immutable and Eternal Laws of Justice and Righteousness ! to know the Will and Pleasure of the great Monarch and Universal King of the World ! I have seen an end of all Perfection ; but thy Commandments, O God are exceeding broad.

Whatever other Knowledge a man may be endued withal, could he by a vast and Imperious Mind, and a Heart as large as the Sand upon the Sea-shore, command all the Knowledge of Art and Nature, of Words and Things ; could he attain a Mastery in all Languages, and found the depth of all Arts and Sciences ; could he Discourse the Interest of all States, the Intreagues of all Courts, the Reason of all Civil Laws and Constitutions, and give an Account of all Histories ; and yet not know the Author of his Being, and the Preserver of his Life ; his Sovereign and his Judge ; his surest Refuge in Trouble ; his Best Friend, or worst Enemy ; the support of his Life, and the Hope of his Death ; his future Happiness, and his Portion for ever ; he doth but Sapienter descen-

*descendere in infernum*, with a great deal of Wisdom go down to Hell.

§. 15. Francis Bacon Lord high Chancellor of England, some time before his Death Confessed, 'That to be Religious was to live Strictly and Sincerely; for if the Opinion of another World be False, yet the sweetest Life in this World is Piety, Virtue and Honesty. If it were true, there be none so wretched and miserable as Loose, Carnal and Prophane Persons.

§. 16. The Great Duke of Guine-  
rancy, Colleague to the Duke of Orle-  
ance, (Brother to the French King,  
Lewis the Thirteenth) in the War by  
them agitated against the Ministry of  
Cardinal Richlieu, being taken and Con-  
victed at Lyons, a little before his be-  
heading, looking upon himself, then  
very Richly attired; Ah! (says he)  
*this becomes not a Servant of the Crucified  
Jesus! What do I with these Vanities  
about me? He was Poor, despised and  
Naked, when he went to the Cross to Dye  
for my Sins: And immediatly he stript  
himself of all his Finery, and put a  
more Grave and Modest Garment on  
him: A serious Reflection at a Time when  
he best knew what was best.*

Richlieu  
Miem.

§. 17.



S. 17. *Henry, Prince of Wales, Eldest Son to King James the first, of whom others say many excellent things, hear what account he gives of himself at last: A Person whom he lov'd, and that had been the Companion of his Diversions, being with him in his Sickness, and asking him, How he did; was, amongst many other sober Expressions, answered thus, Ah, Tom! I in vain wish for that time I lost with thee, and Others, in vain Recreations. So Vain was Recreation, and so Precious was time to a Prince, and no ordinary one neither, upon a Dying-Bed. But why wished he, with others, for more Time, but that it might be better employed? Thus hath the just Principle and Holy Spirit of God in Men, throughout all Generations, convinced them of their Vanity and Folly upon their Dying-beds, who before were too much taken up to mind either a Dying-bed, or a Vast Eternity; but when their daies were almost numbred, when mortality hasten'd on them, when the Revelation of the Righteous Judgement was at the Door, and that all their Worldly Recreations and Enjoyments must be parted with,*

B b b

and

Eph. 4.  
12, 13.

Rev. 22.  
12.

and that Eye for ever shut, and *Flesh* turned to *Worms-meat*, that took *Delight* therein: Then, O then it was, the *Holy Witness* had Room to plead with *Conscience*: Then nothing but a *Holy, Strict and severe Life* was valuable; then *All the world for a little Time*, who before had given all their *Time for a little* of a vain World. But if so short a Representation of the *Inconsistency* of the *Vanities* of the World, with the *Christian Life*, could make so deep an Impression; Oh! to what a *Noble Stature*, and large Proportion had they been grown in all *Pious and Heavenly knowledge*, and how much greater had their *Rewards* been, if they contentedly had forgone those perishing *Entertainments* of the World betimes, and given the Exercise of their *Minds* to the *Tuition and Guidance* of that *Universal Grace and Holy Spirit* of *God*, which had so long shined in *Darkness*, uncomprehended of it, and was at last but just perceived to give a sight of what they had been doing all their days?

§. 18. *Philip* the third King of *Spain*, seriously reflecting upon the *Life* he had led in the World, cryed out upon his Death

Death-bed. *Ah, how happy were I, had I spent these 23 years that I have held my Kingdom, in a Retirement. Crying out to his Confessor, My concern is for my Soul, not my Body: I lay all that God has given me, my Dominions, Power and my Life, at the feet of Jesus Christ my Saviour. Would Kings would live as well as die so.*

S. 19. Count Gondamar, Ambassador in England, for that very King, and held the ablest man of his Time, who took great Freedom as to his Religion in his Politicks, serving his Ends by those ways that would best accomplish them. When towards his Latter end he grew very Thoughtful of his past Life, and after all his Negotiations and Successes in Business, said to one of his Friends, *I fear nothing more in the world than sin, often professing, he had rather endure Hell than sin, so clear and strong were his Convictions, and so exceeding sinful did sin appear to him, upon a serious Consideration of his waies.*

S. 20. Cardinal Richlieu, after having been first Minister of State of Europe as well as of France, confessed to  
old

old Peter du Moulin, the famous Protestant of that Country, That being forced upon many Irregularities by that which they call Reason of State, he could not tell how to satisfy his Conscience for several things; and therefore had many Temptations to doubt and disbelieve a God, another World and the immortality of the Soul, and thereby to relieve his Mind from any disquiet, but in vain: So strong, he said, was the Notion of God on his own Soul, so clear the Impression of him upon the Frame of the World, so Unanimous the Consent of Mankind, so Powerful the Convictions of his own Conscience; that he could not but taste the Power of the World to come, and so live as one that must dye, and so dye as one that must live for ever. And being asked one day, why he was so sad; answered, *Monsieur, Monsieur, the Soul is a serious thing; It must be either sad here for a moment, or be sad for ever.*

§. 21. Cardinal Mazarine, reputed the cunningest Statesman of his time and gave great proofs of it in the successes of the French Crown under his Mini-

Ministry: His aim was the *Grandeur* of the World, to which he made all other Considerations submit: But poor Man! he was of another mind a little before his *Death*: For being awakened by the smart lashes of Conscience, which represented his Souls Condition very dismal; with astonishment and Tears he cry'd out, O my poor Soul, what will become of thee! Whither wilt thou go? And I speak one day thus to the *Queen Mother of France*, Madam, Your Favours have undone me: Were I to Live again, I would be a *Capuchin*, rather than a *Courtier*.

§. 22. Count *Oxe*, *Chancellor of Sweden*, a person of the first Quality, Station and Ability, in his own Country, and whose share and success, not only in the Chief Ministry of Affairs in that Kingdom, but in the Greatest Negotiations of *Europe*, during his time, made him no less considerable Abroad. After all his Knowledge and Honour, being Visited in his Retreat from publick Business, by *Commissioner Whillock*, Ambassador from *England*, to *Queen Christina*, in the Conclusion of their Discourse, he said to the Ambassador,

'I have seen much, and enjoyed much of  
 'this World, but I never knew how to  
 'live till now. I thank my Good God  
 'that has given me time to know him  
 'and to know my self. All the Comfort  
 'I have, and all the Comfort I take, and  
 'which is more than the whole World  
 'can give, is *feeling the good spirit of God*  
 'in my heart, and Reading in his good  
 'Book ( holding up the Bible ) that  
 'came from it. And further Addressed  
 'himself thus to the Ambassadour ; You  
 'are now in the Prime of your Age and  
 'Vigour, and in great Favour and Busi-  
 'ness ; but this will all leave you, and  
 'you will *One day* ; better Understand  
 'and relish what I say to you ; and then  
 'you will find that there is more Wis-  
 'dom, Truth, Comfort and Pleasure in  
 'Retiring and *Turning* your heart from  
 'the World, to the *Good Spirit of God*,  
 'and in *reading the Bible*, than in all the  
 'Courts and Favours of Princes. This  
 I had as near as I am able to remember,  
 from the Ambassadors own Mouth  
 more than once. A very edifying Hi-  
 story when we consider from whom it  
 came ; one of the Greatest and Wisest  
 men of his Age, while his Understand-  
 ing

ing was as sound and Vigorous as his Experience and Knowledge were great.

§. 23. Dr. Dunn, a great Poet, taking his Farewel of his Friends on his Dying-bed, left this saying behind him, for them to measure their Fancies and their Actions by ; *I Repent of all my Life but that part of it I spent in Communion with God, and doing Good.*

§. 24. Selvon, one of the greatest Scholars, and Antiquary of his Time: One who had taken a diligent Survey of what Knowledge was considerable amongst the Jews, Heathens and Christians ; at last professeth this towards the End of his Days (in his Conference with Bishop Usher) 'That notwithstanding he had been given so Laborious in his Inquiries, and curious in his Collections, and had possess'd himself of a Treasure of Books and Manuscripts upon all Ancient Subjects ; yet he could rest his Soul on none, save the Scriptures: And above all, that passage lay most remarkable upon his spirit, *Titus 2, 11, 12, 13, 14, 15. For the Grace of God, that bringeth salvation hath appeared to All Men, teaching us, that denying Ungodliness,*



ness, and worldly Lusts, we should Live soberly, righteously and Godly in this present World; looking for that Blessed Hope and Glorious Appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might Redeem us from All Iniquity, and purifie unto himself a peculiar People, Zealous of good Works. These things speak, and exhort, and rebuke with all Authority. And indeed it is one of the most comprehensive passages in the Scripture. For it comprises the End, Means, and Recompence of Christianity.

§. 25. *Hugo Grotius*, than whom these Latter Ages think they have not had a Man of more Universal Knowledge, (a Light, say the States men, A Light say the Church-men too) witnesses his *Annals*, and his Book, *De Jure Belli & Pacis*; also his *Christian Religion*, and *Elaborate Commentaries*. He winds up his *Life* and Choice in this remarkable saying, which should abate the Edge of other Mens inordinate Desires after what they falsely call *Learning*, namely, *I would give all my Learning and Honour for the plain Integrity and Harmless Innocency*

cency of *Jeanurick*; who was a Religious poor Man, that spent Eight Hours of his *Time* in *Prayer*, Eight in *Labour*, and but Eight in *Meals*, *Sleep*, and other necessities. And to One that admired his great Industry, he returned this by way of complaint; *Alas! I have consumed my Life in laboriously doing Nothing.* And to Another, that inquired of his Wisdom and Learning, what course to take; he solemnly answered, *Be serious.* Such was the sense he had, how much a *Serious Life* excell'd, and was of force towards a Dying-Hour.

§. 26. To whom I joyn *Salmasius*, that famous *French Scholar*, (and the Others *Contemporary*) who (after his many Volumes of Learning, by which he had acquired great Veneration among Men of Books) confessed so far to have *mistaken true Learning*, and that in which solid Happiness Consists, that he exclaimed thus against himself; *Oh! I have lost a World of Time; Time, that most precious Thing in the World! whereof, had I but one year more, it should be spent in David's Psalms, and Paul's Epistles.* Oh, Sirs! (said he to those a-

C c c

about

Prov. 9.  
10. Ch.  
16. 17.

bout him) *Mind the World less, and God more : The Fear of the Lord, that is Wisdom ; and to depart from Evil, that is Understanding.*

S. 27. Francis Junius, an Ingenious Person who hath writ his own Life, as he was reading *Tully de Ligibus*, fell into a perswasion *Nihil curare Deum, nec sui, nec alieni* ; till in a Tumult in Lyons, the Lord wonderfully delivered him from imminent Death, so that he was compelled to acknowledge a *Divine Providence* therein : And his Father hearing the dangerous ways that his Son was mis-led into, sent for him home, where he carefully and piously instructed him, and caused him to read over the New Testament ; of which himself writ thus ; When I opened the New Testament, ‘ I first lighted upon ‘ *John’s* first Chapter, *In the beginning was the Word*, &c. I read part of the Chapter, and was suddenly convinced ‘ that the Divinity of the Argument, ‘ and the Majesty and Authority of the ‘ Writing, did exceedingly excel all ‘ the Eloquence of Humane Writings : ‘ My Body Trembled, my mind was Astonished, and was so affected all that day

day, that I knew not where and what I was. Thou wast mindful of me. O my God, according to the multitude of thy Mercies; and calledst home thy *Lost Sheep* into thy Fold. And as *Justin Martyr* of old, so he of late professed, that the *Power of Godliness* in a plain simple Christian, wrought upon him that he could not but take up a strict and a serious Life.

§. 28. *A Rivetus*, a Man of Learning, and much Reverenc'd in the Dutch Nation, after a long Life of Study in search of Divine Knowledge, upon his Death-bed, being discours'd by his Friend of Heavenly Things, brake forth in this manner; *God has learned me more of himself in Ten Days Sickness, than I could get by all my Labour and Studies.* So near a Way, so short a Cut it is to the Knowledge of God, when People come into the Right Way. which is to turn in their Minds and Hearts to the voice of God, and learn of Him, who is a Spirit, to be taught of Him, and led by Him: For in Righteousness such shall be established, and great shall be their peace.

*A Letter from James Earl of Marleborough, a little before his Death in the Battle at Sea, on the Coast of Holland, 1665.*

S. 29. **I** Believe the goodness of your Nature, and the friendship you have always born me, will receive with kindness the last Office of your Friend. I am in Health enough of Body, and (through the Mercy of God in Jesus Christ) well disposed in mind. This I premise that you may be satisfied, that what I Write proceeds not from any phantastick Terror of *Mind*, but from a sober *Resolution* of what concerns my self, and earnest *desire* to do you more good after my *Death*, then mine Example (God of his Mercy pardon the badness of it) in my life time may do you Harm. I will not speak ought of the vanity of this *World*; your own *Age* and *Experience* will save that *Labour*: but there is a certain thing that goeth up and down the *World*, called

ed Religion, dressed and pretended Phantastically, and to purposes bad enough, which yet by such evil dealing loseth not its being. The great good God hath not left it without a Witness, more or less, sooner or later, in evry Man's Bosom, to direct us in the pursuit of it; and for the avoiding of those Inextricable Disquisitions and Entanglements our own frail Reasons would perplex us with all. God in his infinite Mercy hath given us his Holy Word, in which, as there are many things hard to be understood, so there is enough plain and easie, to quiet our minds, and direct us concerning our future being. I confess to God and you, I have been a great neglecter, and ( I fear ) despiser of it: ( God of his infinite Mercy pardon me the dreadful Fault ). But when I retired my self from the noise and deceitful Vanity of the World, I found no true comfort in any other Resolution, then what I had from thence: I commend from the bottom of my heart the same to your ( I hope ) happy use. Dear Hugh, let us be more generous then to believe we die as the Beasts that perish; but with a Christian, Manly, Brave

*Resolution*, look to what is *Eternal*. I will not trouble you farther. The only great God, and holy God, Father, Son and Holy Ghost, direct you to an happy end of your Life, and send us a joyful Resurrection.

*So prays your true Friend,*

MARLBOROUGH.

§. 30. The late, Sir. *Henry Uane* must be too fresh in Memory to need a Character, but it is certain his Parts were of the first Rate, and superior to the Generality of Men; but he would often say he owed them to Religion. In his Youth he was much addicted to Company, and promised little to Business; but in reading of a Book called *the Signs of a Godly Man*, and convicted in himself that they were just, but that he had no share in any one of them, he fell into that extream Anguish and Horror, that for some Days and Nights he took little Food or Rest, which at once dissolved his old Friendships, and made those Impressions and Resolutions to Religion, that neither University,

Courts,



Courts, Princes, nor Parents, nor any Losses, or Disappointments that threatned his new Course of Life, could weaken or alter: And though this laid him under some Disadvantages for a Time, his great Integrity, and Abilities quickly broke through that Obscurity; so that those of very differing Sentiments, did not only admire, but very often desired him to accept the most eminent Negotiations of his Countrey, which he served according to his own Principles with great Success and a remarkable Self-denial. This great Man's Maxim was, Religion was the best Master and the best Friend; for it made Men wise, and would never leave them that never left it; which he found true in himself. For as it made him wiser than those that had been his Teachers, so it made him firmer than any Hero, having something more than Nature to support him: Which was the judgment as well of Foreigners as others that had the curiosity to see him die. Making good some Meditations of his own, viz. The day of Death is the Judge of all our other days; the very Tryal and Touch-stone of the Actions of our life. 'Tis the end that Crowns the Work, and

and a good Death honoureth a Man's whole life. The fading Corruption and loss of this life is the passage into a better. Death is no less essential to us, than to live or to be born: In flying Death thou flyest thy self; thy essence is equally parted into these two, *Life and Death*. It is no small reproach to a Christian, whose Faith is in Immortality and the blessedness of another life, to fear Death much, which is the necessary passage thereunto.

§. 31. *Abraham Cowley*, (whom to name is enough with the *Men of Wit* of our Time and Nation) speaks not less in favour of the *Temperance and Sobriety*, so much labour'd in the preceding *Discourse*: Yet that his *Judgment* may have the more Force with the *Reader*, it may be fit that I should say, That he was a Man of a sweet and singular *Wit*, great *Learning*, and an even *Judgment*; that had known what *Cities, Universities* and *Courts* could afford; and that not only at *Home*, but in divers *Nations* abroad: Wearied with the *World*, he broke through all the Intanglements of it, and which was hardest, great *Friendship*, and a *Perpetual Praise*; and retired

to

to a Solitary Cottage near *Barnelms*, where his *Garden* was his pleasure, and He his own *Gardiner*: Whence he giveth us this following Doctrine of Retirement; and may serve for an Account how well he was pleased in his Change. *The first Work* (saith he) *that a Man must do to make himself capable of the Good of Solitude, is the very Eradication of all Lusts*; for how is it possible for a Man to Enjoy himself, while his Affections are tied to things without himself. *The First Minister of State hath not so much business in publick, as a wise Man hath in private*; if the one have little leisure to be Alone, the other hath less leisure to be in Company; the one hath but part of the Affairs of one Nation, the other All the Works of God and Nature under his Consideration. *There is no Saying* stocks me so much, as that which I hear very often, That a Man doth not know how to pass his Time: 'T would have been but ill spoken by *Methusalem* in the Nine Hundred Sixty Ninth Year of his Life. But that is not to deceive the World, but to deceive Our Selves, as *Quintilian* saith, *Vitam fallere, To draw on still, and amuse and deceive our Life, till it be advanced insensibly to the Fatal Period,*

## No Cross, No Crown.

riod, and fall into that Pit, which Nature hath prepared for it. The Meaning of all this is no more, than that most vulgar Saying, Bene qui latuit, bene vixit, He hath lived well, who hath lain well hidden. Which, if it be a Truth, the World is sufficiently deceived: For my part, I think it is, and that the pleasantest Condition of Life is in Incognito: What a brave Privilege is it, to be free from all Contentions, from all Envy, or being Envied, from Receiving and from Paying all kind of Ceremonies! We are Here among the vast and noble Scenes of Nature; We are There among the pitiful Shifts of Policy: We walk Here in the Light and open ways of the Divine Bounty; We grope There in the Dark and confused Labyrinths of Humane Malice: Our Senses are Here Feasted with the clear and genuine Taste of their Objects, which are all Sophisticated There; and for the most part, overwhelmed with their Contraries. Here Pleasure looks (methinks) like a beautiful, constant and modest Wife; it is There an impudent, fickle and painted Harlot. Here is harmless and cheap Plenty; There guilty and expenceful Luxury: The Antiquity of his Art is certainly not to be con-

tested

tested by any Other. The Three first Men in the World were a Gardiner, a Ploughman and a Graiser: And if any Man object, That the Second of these was a Murderer; I desire he would consider, that as soon as he was so, he quitted our Profession, and turn'd Builder. It is for this Reason, I suppose, that Ecclesiasticus forbids us to hate Husbandry; because (saith he) the Most-High hath Created it. We were all born to this Art, and taught by Nature to nourish our Bodies by the same Earth, out of which they were made, and to which they must return, and pay at last for their Sustainance. Behold the Original and Primitive Nobility of all those Great Persons, who are so Proud now, not only to Till the Ground, but almost to Tread upon it. We may talk what we please of Lillies and Lions Rampant, and spread Eagles in Fields d' Or, or d' Argent; but if Heraldry were guided by Reason, a Plough in a Field Arable would be the most noble and Antient Arms.

—Blest be the Man (and blest is he) whom  
 (Plac'd far out of the Roads of Hope or  
 Fear,)

## No Cross, No Crown.

*A little Field, a little Garden feeds;  
The Field giveth all that frugal Nature  
needs:*

*The Wealthy Garden lib'rally bestows  
All she can ask, when she Luxurious grows.  
The specious Inconveniences that wait  
Upon a Life of Business, and of State,  
He sees (nor doth the Sight disturb his  
Rest)*

*By Fools desir'd, by Wicked Men pest-  
fest.*

— *Ah wretched, and too Solitary He,  
Who loved not his own Company!  
He'l sell the weight of't many day,  
Unless he call in Sin or Vanity  
To help to bear't away.*

Out of *Martial* he gives us this fol-  
lowing *Epigram*; which making his by  
*Translation* and *Choice*, to tell his own  
*Solitude* by, I place it here as his.

— *Would you be Free? 'Tis your chief  
Wish, you say:  
Come on; I will shew thee Friend, the cer-  
tain way:*

*If*

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If to no Feasts abroad thou lov'st to go,  
Whilst bountious God doth Bread at home  
bestow;

If thou the Goodness of thy Clothes dost  
prize.

By thy own use, and not by others Eyes;

If only safe from Weathers thou canst  
dwell

In a small House, but a convenient Shell:

If thou without a Sigh or Golden Wish,

Canst look upon thy Beechen Bowl or Dish;

If in thy Mind such Power and Greatness  
be,

The Persian King's a slave compar'd with  
thee.

— Whil'st this hard Truth I teach, me-  
thinks I see

The Monster, London, laugh at me;

I should at thee too, foolish City,

If it were fit to laugh at Misery;

But thy Estate I pity.

Let but thy Wicked men from out thee  
go,

And all the Fools that crowd thee so;

Even thou who dost thy Millions boast,

A Village less than Islington will grow

— — A Solitude almost.

I shall



## No Cross, No Crown.

I shall conclude him with this *Prayer* of his own.

*For the few hours of Life allotted me,  
Give me (great God) but Bread and Liberty;*

*I'll beg no more, if more thou'rt pleas'd to give,*

*I'll thankfully that Overplus receive.*

*If beyond This no more be freely sent,*

*Pll thank for This, and go away content.*

Here ends the *Wit*, the *Praise*, the *Learning*, the *City*, the *Court* with *Abraham Cowley*, that once knew and had them all.

§. 32. The late Earl of *Rochester* was Inferior to no Body in *Wit*, and hardly any Body ever used it worse; if we believe him against himself, in his dying Reflections. An account of which I have had from some that visited him in his *Sickness*, besides that larger one made publick by the present Bishop of *Salisbury*. It was then that he came to think there was a God, for he felt his *Lashes* on his Conscience, and that there was such a thing as *Virtue*, and a *Reward* for it. Christianity was no longer a *Worldly* or absur'd design; but Christ

a Saviour, and a most Merciful one: And his Doctrines Plain, Just and Reasonable, and the true way to Felicity here and hereafter. *Admiring* and *Adoring* that Mercy to him which he had treated with so much *Infidelity* and *Obstinate Contempt*: Wishing only for more Life to *confute* his past one, and in some measure to *Repair* the Injuries he had done to *Religion* by it. Begging forgiveness for *Christ's* Sake, though he thought himself the most unworthy of it for his Own. Thus dyed that witty Lord *Rochester*, and this Retreat he made from the World he had so great a Name in. May the loose Wits of the Times, as he desired, take warning by him, and not leave their *Repentance* to a *Dying Bed*.

§. 33. A Noble Young Man of the Family of *Howard*, having too much yielded to the Temptations of Youth, when upon his *Sick-bed* (which proved his *Dying-Bed*) 'fell under the Power and Agony of great Convictions, mightily bewailing himself in the Remembrance of his former Extravagancies, Crying strongly to God to forgive him, abhorring his former course, pro-

‘promising Amendment, if God re-  
 ‘new’d Life to him. However, was  
 ‘willing to Die, having tasted of the  
 ‘Love and Forgiveness of God; warn-  
 ‘ing his Acquaintance and Kindred that  
 ‘came to see him, to fear God, and  
 ‘forsake the Pleasures and Vanity of  
 ‘this World: And so willingly yield-  
 ‘ed his Soul from the Troubles of time,  
 ‘and frailties of Mortality.

S. 34. The late *Princess Elizabeth*  
 of the *Rhine*, of Right-claimeth a *Me-*  
*morial* in this Discourse: Her *Virtue*  
 giving greater lustre to her *Name* than  
 her *Quality*, which yet was of the  
 greatest in the *German Empire*. She  
 chose a *Single Life* as freest of Care,  
 and best suited to the *Study and Medita-*  
*tion* she was always inclined to: And  
 the chiefest *Diversion* she took next the  
*Air*, was in some such plain and House-  
 wifely entertainment as *Knitting*, &c.  
 She had a small *Territory*, which she go-  
 vern’d so well, that she shew’d her self  
 fit for a Greater. She would constant-  
 ly every last day in the Week, sit in  
*Judgment*, and *hear and determine* Causes  
 her self; Whereher Patience, Justice  
 and Mercy were admirable; frequent-  
 ly

ly remitting her Forfeitures where the party was *Poor*, or otherwise *Meritorius*. And which was excellent, though unusual, she would temper her Discourses with *Religion*, and strangely draw concern'd Parties to *Submission* and *Agreement*; exercising not so much *Rigor* of her *Power*, as the *Power* of her *Persuasion*. Her Meekness and Humility appear'd to me extraordinary: She never consider'd the *Quality*, but the *Merit* of the People she entertained. Did she hear of a *Retir'd Man* hid from the *World*, and seeking after the knowledge of a better, she was sure to set him down in the *Catalogue* of her *Charity* if he wanted it: I have casually seen, I believe, fifty *Tokens* sealed and superscribed to the several *Poor Subjects* of her *Bounty*, whose distances would not suffer them to know one another, though they knew her, whom yet some of them had never seen. Thus, though she kept *No Sumptuous Table* in her own Court, she spread the *Tables* of the *Poor* in their *Salitory Cells*; *Breaking Bread* to *Virtuous Pilgrims*, according to their *Want* and her *Ability*, *Astomious* in her self, and in *Apparel* void of all vain *Orna-*

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ments. I must needs say, her Mind had a Nobler prospect: Her Eye was to a better and more lasting Inheritance, than can be found below; which made her often to despise the *Greatness* of Courts and Learning of the Schools, of which she was an extraordinary Judge. Being once at *Hambrough*, a Religious Person, whom she went to see for Religions sake, telling her, It was too great an Honour for him that he should have a Visitant of her Quality come under his Roof, that was ally'd to so many great Kings and Princes of this World: She humbly answered; *If they were Godly, as well as Great, it would be an Honour indeed; but if you knew what that Greatness was as well as I, you would value less that Honour.* Being in some Agony of Spirit, after a Religious Meeting we had in her own Chamber, she said, *It is an hard thing to be faithful to what one knows: Oh the Way is streight! I am afraid I am not weighty enough in my Spirit to walk in it.* After another Meeting she uttered these words; *I have Records in my Library, that the Gospel was first brought out of England hither into Germany by the*

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English, and now it is come again. She once with-drew on purpose to give her Servants the liberty of discoursing us, that they might the *more freely* put what Questions of Conscience they desired to be satisfied in; for they were *Religious*: Suffering both them and the poorest of her Town to sit by her in her own Bed-Chamber, where we had two Meetings. I cannot forget her last Words when I took my leave of her; 'Let me desire you to remember me, though I live at this Distance, and that you should never see me more: I thank you for this good time; and know and be assured, though my Condition subjects me to divers Temptations, yet my Soul hath strong Desires after the Best Things. She lived her single Life till about *Sixty years* of Age, and then departed at her own House in *Herwerden*, which was about two years since, as much *lamented* as she had liv'd beloved of the People: To whose *Real Worth*, I do, with a *Religious Gratitude*, for her kind Reception dedicate this Memorial.

§ 35. Bullstroed Whitlock has left his own Character in his *Memorials of*

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*English Affairs*; a Book that shows both his Employments and greater Abilities. He was almost ever a *Commissioner* and *Companion* with those great Men, that the Lords and Commons of *England*, at several times, appointed to treat with King *Charles* the first for a Peace. He was *Commissioner* of the *Great Seal*, *Ambassadour* to the Crown of *Sweeland*, and sometimes *President* of the *Council*: A *Scholar*, a *Lawyer*, a *Statesman*, in short, he was one of the most accomplisht Men of the Age. Being with him sometimes at his own House in *Barkshire*, where he gave me that account I have related of *Chancellour Ox-cistern*, among many serious things he spoke, this was very observable. 'I 'ever have thought, said he, there has 'ever been but one true *Religion* in the 'World, and that is the Work of the 'Spirit of God in the Hearts and Souls 'of Men. There has been indeed di- 'vers Forms and Shapes of things 'through the many *Dispensations* of 'God to Men, answerable to his own 'wise Ends in reference to the Low and 'Uncertain State of Man in the World, 'but the old World had the *Spirit* of God,



God for it strove with them; and the new World has had the Spirit of God both Jew and Gentile, and it strives with all; and they that have been led by it, have been the Good People in every Dispensation of God to the World. And I my self must say, I have felt it from a Child to convince me of my Evil and Vanity, and it has often given me a true measure of this poor World, and some taste of Divine Things, and it is my grief I did not more early apply my Soul to it. For I can say since my Retirement from the Greatness and Hurries of the World, I have felt something of the Work and comfort of it, and that it is both ready and able to instruct and lead, and preserve those that will humbly and sincerely harken to it. So that my Religion is the good Spirit of God in my Heart, I mean, what that has wrought in me and for me. And after a Meeting at his House to which he gave an entire liberty, for all that pleased to come, he was so deeply affected with the Testimony of the Light, Spirit and Grace of Christ in Man, as the Gospel Dispensation, that after the Meeting closed

‘closed in Prayer, he rose up and pulled  
 ‘off his Hat and said, This is the ever-  
 ‘lasting Gospel, I have heard this Day,  
 ‘and I humbly bless the Name of God  
 ‘that he has let me live to see this day,  
 ‘in which the Ancient Gospel is again  
 ‘preached to them that dwell upon the  
 ‘Earth.

S. 36. A Sister of the Family of  
 Penn, of Penn in Buckinghamshire, a  
 Young Woman delighting in the *Fine-*  
*ry and Pleasures* of the World, was seiz-  
 ed with a violent Illness, that proved  
 mortal to her. In the time of her *Sick-*  
*ness* she fell into great distress of Soul,  
 bitterly bewailing the want of that in-  
 ward *Peace* which makes a *Death Bed*  
*easie* to the Righteous. After several  
 days languishing, a little Consolation  
 appeared after this manner. She was  
 some hours in a kind of a *Trance*; she  
 apprehended that she was brought in-  
 to a place where *Christ* was; to whom  
 could she but deliver her Petition, she  
 hoped to be reliev’d. But her Endea-  
 vours encreast her *Pain*; for as she prest  
 to deliver it, *He turned his Back upon*  
*her*, and would not so much as look to-  
 wards her. But that which added to  
 her

her sorrow was, *That she beheld others admitted: However, She gave not over importuning him. And when almost ready to faint, and her hope to sink, He turn'd one side of his face towards her, and reach'd forth his hand, and receiv'd her request: At which her troubled Soul found immediate Consolation. Turning to those about her, she repeats what had befallen her; adding, Bring me my new Clothes, take off the Lace and Finery: And charged her Relations, Not to Deck and Adorn themselves after the manner of the World; for that the Lord Jesus, whom she had seen, appear'd to her in the likeness of a Plain Country-Man, without any Trimming or Ornament whatever; and that his Servants ought to be like him.*

§. 37. My own Father after Thirty Years Employment, with good Success, in divers Places of eminent Trust and Honour in his own Country; upon a serious Reflection not long before his Death, spoke to me in this manner: *Son William, I am weary of the World, I would not Live over my days again, if I could command them with a wish; For the Snares of Life are greater than the Fears*

Fears of Death. *This troubles me, that I have offended a gracious God, that has followed me to this day. O have a care of Sin! that is the Sting both of Life and Death. Three things I commend to you; 1. Let nothing in this World tempt you to wrong your Conscience; I charge you, do nothing against your Conscience; so will you keep Peace at Home, which will be a Feast to you in a Day of Trouble. 2. Whatever you design to do, Lay it justly, and time it seasonably; so that gives Security and Dispatch. Lastly, Be not troubled at Disappointments; for if they may be recover'd, do it; if they can't, trouble is vain. If you could not have help't it, be content; there is often Peace and Profit in submitting to Providence: for Afflictions make wise. If you could have help't it, let not your Trouble exceed Instruction for an other time: These Rules will carry you with Firmness and Comfort through this inconstant World. At another time he Inveigh'd much against the Prophaneness and Impiety of the Age, often crying out with an Earnestness of Spirit, Wo to thee O England! God will Judge thee, O England! Great Plagues are at thy Door, O England! He*  
much

much bewailed, That Divers Men in Power, and many of the Nobility and Gentry of the Kingdom, were grown so Dissolute and Prophane, often saying; God has forsaken us! we are Infatuated, we will shut our Eyes, we will not see our true Interest and Happiness; we shall be destroyed! Apprehending, the Consequences of the growing Looseness of the Age to be our Ruine, and that the methods most fit to serve the Kingdom with true credit at home and abroad, were too much neglected. The Trouble of which did not a little help to feed his Distemper, which drew him daily nearer to his End, and as he believ'd it, so less concern'd or disorder'd I never saw him at any time: of which I took good notice; Wearied to Live, as well as near to Die, he took his leave of us, and of me with this Expression, and a most composed Countenance: Son William, if you and your Friends keep to your Plain way of Preaching, and keep to your Plain way of Living, you will make an end of the Priests to the end of the World. Bury me by my Mother: Live all in Love: Shun all manner of Evil: And I pray God

to bless you all: And he will bless you.

S. 38. Anthony Lowther of *Mask*, a Person of Good Sense, of a sweet Temper, a just Mind, and of a sober Education; when of a Age to be under his own Government, was drawn by the men of Pleasure of the Town, into the usual Freedoms of it, and was as much a Judge as any body of the satisfaction that way of living could yield; but some time before his *Sickness* with a free and strong Judgment he would frequently upbraid himself and condemn the *World* for those unnaasonable as well as unchristian Liberties that so much abound in it. Which apprehension increased by the instruction of a long and sharp Sickness: He would often despise their Folly, and abhor their Guilt; threatning, with some Impatience, after the knowledge of the Best things and the Best Company, loosing as little time as he could, that he might redeem the time he had Lost; testifying often, with a lively Relish, to the Truth of Religion from the Sense he had of it in his own *Breast*: Frequently professing He knew no joy comparable to that of being assured of the Love and Mercy

*Mercy of God.* Which as he often implored it, so with strong Convictions and a deep Humility and Reverence, so he had frequent Tastes thereof before his last Period, pressing his Relations and Friends, in a most serious and affectionate manner, to *Love God and one another More, and this Vile World less.* And of this he was so full, it was almost ever the Conclusion of his most inward Discourses with his Family, though he sometimes said he could have been willing to have lived, if God had pleased, to see his Younger Children nearer a Settlement in the World, yet he felt no desire to live longer in the World, but on the terms of *living better in it.* For that he did not only think Virtue the safest but the *Happiest* way of living: Commending and commanding it to his Children upon his last Blessing.

I shall conclude this Chapter of *Retired, Aged, and Dying Persons*, with some *Collections* I have made out of the Life of a Person of great Piety and Quality of the *French Nation.*



S. 29. Du Kentz, a Young Noble-  
 man of France, of admirable Parts as  
 well as great Birth, toucht with a sense  
 of the *Vanity* of the *World*, and the  
 Sweetness of a *Retired* and *Religious* life,  
 notwithstanding the *Honours* and *Em-  
 ployments* that waited for him, aban-  
 dons the *Pride* and *Pomp* of the *World*,  
 to enjoy a life of more *Communion* with  
*God*: Do but hear him; 'I avow (*sainb*  
 'he) that I have no gust in any thing,  
 'where I find not *Jesus Christ*; and  
 'for a Soul that speaks not of him, or in  
 'which we cannot taste any effect of  
 'Grace flowing from his Spirit (which  
 'is the principle of *Operations* both in-  
 'ward and outward, that are solidly  
 'Christians) speak not to me at all of  
 'such a one: Could I (as I may say)  
 'behold both *Miracles* and *Wonders*  
 'there, and yet not *Jesus Christ*, nor  
 'hear any talk of *Him*, I count all but  
 'Amusement of Spirit, loss of Time  
 'and a very dangerous Precipice. Let  
 'us encourage our selves, to lead this  
 'Life unknown and wholly *Hid from*  
 'Men, but most known to and intimate  
 'with *God*; divesting our selves, and  
 'chasing out of our Minds all those

many

many *Superfluities*, and those many *Amusements*, which bring with them so great a Damage, that they take up our Minds instead of God. So that when I consider that which thwarts and cuts into so many peices this Holy, this sweet and aimable *Union*, which we should have continually with God, it appears, that it is only a *Monsieur*, a *Madam*, a *Complement* and *Chatting*, indeed a meer *Foolery*; which notwithstanding doth Ravish and Wrest from us the Time that is so precious, and the Fellowship that is so holy and so desireable. Let us quit this, I pray you, and learn to court it with our own Master: Let us well understand our Part, our own World (as we here phrase it) Not that *World* I mean, which we do renounce, but that wherein the Children of God do their Duties to their Father. There is nothing in this World so separate from the World, as *God*; and the greater the *Saints* are, the greater is their retirement into him. This our Saviour taught us, whilst he lived on Earth, being in all his visible employments united to God, and retired into the bosom

bosom of his Father. Since the Time  
 that I gave up my Liberty to God, as  
 I told you, I was given to understand,  
 to what a Stat of *Annihilation* the Soul  
 must be brought, to render it capable  
 of *Union* with him: I saw my Soul  
 reduced into a small point contracted  
 and shrunk up to *Nothing*. And at  
 the same time I beheld my self, as  
 if encompassed with whatsoever the  
 World loves and Possesseth, and  
 as it were, a hand removing all this  
 far from me, throwing it into the  
*Ocean of Annihilation*. In the first  
 place, I saw removed all *Exterior*  
*things*, Kingdoms, great Offices, stately  
*Buildings*, Rich Household-stuff, Gold  
 and Silver, Recreations, Pleasures; all  
 which are great Incumbrances to the  
 Souls passing on to God, of which  
 therefore his Pleasure is, that she be  
 stripped, that she may arrive at the  
 point of nakedness and Death, which  
 will bring her into Possession of solid  
 Riches and real Life. Assure your  
 self, there is no security in any Estate  
 but this of *Dying* and *Annihilation*  
 which is, to be *Baptized into Christ*  
*Dead*, that we live the life of *Mortification*

tification. Our best way is there-  
 fore, to divest our selves of All, that  
 the *Holy Child* Jesus may govern all.  
 All that can be Imagin'd in this lower  
 World, is of small concernment, tho  
 it were the Losing of all our Goods,  
 and the Death of all the Men in it; this  
 poor *Ann-hill* is not worthy of a seri-  
 ous Thought. Had we but a little  
*Faith*, and a little *Love*, how happy  
 should we esteem our selves, in gi-  
 ving away all to attend no more, save  
 on God alone; and to say, *Deus meus*  
*& omnia!* My God, and my All!  
 Being (saith he) in a Chappel richly  
 Wainscotted, and Adorned with ve-  
 ry excellent *Sculpture*, and with *Ima-*  
*gery*, I beheld it with some Attenti-  
 on, having had some Skill in these  
 things, and saw the bundels of *Flowers*  
*de Lucas*, and of *Flowers* in form of  
 Borders, and of very curious Work-  
 manship; it was on a suddain put in-  
 to my Mind, *The Original of what thou*  
*seest, would not detain thee at all in see-*  
*ing it.* And I perceived, that indeed  
 all these, and those *Flowers* themselves  
 (not in Pictures) would not have  
 taken me up; and all the *Ornaments*  
 which

which Architecture and Art invent,  
 are but things most mean and low,  
 running in a manner only upon *Flowers*,  
*Fruits*, *Branches*, *Harpyes* and *Chyme-*  
*ra's*, part whereof are in their very  
 Being, but things Common and Low,  
 and part of them meerly *Imaginary*;  
 and yet Man (who croucheth to every  
 thing) renders himself amorous and  
 a *Slave* of them; no otherwise than  
 as if a good *Workman* should stand to  
 copy out, and counterfeit some *Tri-*  
*fles* and *Fopperies*. I considered by  
 this sight how poor Man was to be  
 cheated, amused and diverted from his  
*Sovereign Good*. And since that time,  
 I could make no more Stand to confi-  
 der any of these things: And if I did  
 it, I should reprove myself for it; as  
 no sooner seeing them in *Churches* or  
 elsewhere, but this is presently put up-  
 on my Spirit, *The Original is Nothing*,  
*the Copy and the Image is yet Less*; each  
 thing is vain, except the *Employ-*  
*ment of our selves about God alone*. An  
 absolute *Abnegation* will be necessary  
 to all things, to follow in *Simplicity*,  
 without Reserve or Reflection, what  
 our *Saviour* shall work in us, or ap-  
 point

point for us, let it be This or That.  
 This way was shewed me, in which I  
 ought to walk towards him; and  
 hence it is, that all things to me ordi-  
 narily are without any *Gust* or *Delight*.  
 I assure you, it is a great Shame to a  
*Christian* to pass his Days in this  
 World more at Ease than *Jesus Christ*  
 here passed his: Ah! Had we but a  
 little *Faith*, what Repose could we  
 take out of the *Cross*.

I will conclude his Sayings with his  
 Dying Blessing to his surviving Chil-  
 dren.

*I Pray God bless you; and may it  
 please Him to Bless you, and to Preserve  
 you by his Grace from the Evil of the  
 World, that you may have no part there-  
 in: And above all, my Children, that  
 you may live in the Fear and Love of God,  
 and yield due Obedience to your Mother.—*

Expressions of that Weight and Mo-  
 ment to the immortal Good of Men,  
 that they abundantly prove to all sen-  
 sib'e Readers, that the *Author* was a  
 man of an Enlightned Mind, and of a  
 Soul Mortified to the World, and quick-  
 ned to some tastes of a Supernatural  
 Life: Let his Youth, let his Quality,  
 ad-

adorn'd with so much Zeal and Piety, so much *Self-denial* and *Constancy*, become exemplary to those of *Worldly Quality* who may be the *Readers* of of this Book. Some perhaps will hear that Truth from the several Authors I have reported, whose Names Death and Time have recover'd from the *Envy* of Men, that would hardly endure it from me, if at all from the *Living*. Be it as will, I shall abundantly rejoice, if God shall please to make any part of this Discourse effectual to perswade any into the love of Holiness, *without which*, certain it is, *no Man shall see the Lord*; But the *Pure in Heart* shall behold Him for ever.

To conclude, I cannot pass this Reflection upon what is observed of the Sayings of Dying Men, and which to me seems to have great Instruction in it, *viz.* All Men agree when they come to die, it is best to be *Religious*; to live *Holy, Humble, Strict* and *Self-denying Life*; *Retired, Solitary, Temperate* and *Disincumbred* of the World. Then loving God *above all*, and our Neighbours as our selves, Forgiving our Enemies and praying for them are solid things,



things, and the Essential part of Religion, as the true Ground of Man's Happiness. Then all Sin is exceeding *Sinfull*, and yields no more pleasure: But every inordinate desire is *Burthen-some* and severely reprov'd. Then the World, with all the *Lawful* comforts in it, weighs *Light* against your Sense and Judgment, which such Men have between the *Temporal* and *Eternal*. And since it is thus with Dying Men, what instruction is in it to the *Living*, whose Pretence for the most part is a *Perpetual Contradiction*. O! that Men would learn to *Number their days*, that they might apply their *Hearts to Wisdom*; of which the Fear of the Lord is the *true* and *only Beginning*. And *Blessed* are they that *Fear* allways, for their *seet* shall be preserved from the *Snare of Death*.

CHAP.

## C H A P. XXII.

§. 1. *Of the way of Living amongst the first Christians.* §. 2. *An exhortation to all professing Christianity to embrace the foregoing Reasons and Examples.* §. 3. *Plain Dealing with such as reject them.* §. 4. *Their Recompence.* §. 5. *The Author is better perswaded and assured of some: An Exhortation to them.* §. 6. *Encouragement to the Children of Light to preserve, from a Consideration of the excellency of their Reward; the End and Triumph of the Christian Conquerour. The whole concluded with a brief Supplication to Almighty God.*

## The CONCLUSION.

§. 1. **H**AVING Finish't so many Testimonies, as my time would give me leave, in favour of his Subject; **No Cross, No Crown; No Temperance, No happiness; No Virtue, No Reward; No Mortification, No Glorification;** I shall conclude

clude with a short *Description* of the *Life and Worship* of the *Christians* within the *First Century*, or hundred Years after *Christ*: What *Simplicity*, what *Spirituality*, what *Holy Love* and *Communion* did in that Blessed Age abound among them. It is deliver'd Originally by *Philo Judæus*, and cited by *Eusebius Pamphil*, in his *Ecclesiastical History*: 'That those *Christians* renounced their 'substance, and serv'd themselves from 'all the Cares of this life; and forsak- 'ing the *Cities*, they lived solitarily in 'Fields and Gardens. They accounted 'their Company who followed the con- 'trary Life, of Cares and Bustle, as un- 'profitable and hurtful unto them, so the 'end that with earnest and fervent desires 'they might imitate them, which led this 'Prophetical and Heavenly Life. In ma- 'ny places, saies he, this People liveth, '(for it behoveth as well the *Grecians*, 'as the *Barbarians* to be Partakers of 'this absolute goodness; ) but in *Egypt* 'in every Province they abound; and 'especially about *Alexandria*. From all 'Parts the better sort withdrew them- 'selves into the Soil and Place of these 'Worshippers, (as they were called) as a 'most

Philo Ju-  
dæus of  
the wor-  
ship of  
Egypt,  
Alex. Eu-  
seb. Para-  
phil. Ec-  
Hist. lib.  
2. cap. 17

' most commodious Place, adjoining to  
 ' the Lake of *Mary*, in a Valley very fit  
 ' both for its Security, and the Tempe-  
 ' rance of the Air. They are further  
 ' reported to have *Meeting-houses*,  
 ' where the most part of the Day was  
 ' employed in *Worshipping God*: That  
 ' they were great *Allegorizers* of the  
 ' *Scriptures*, making them all *Figurative*:  
 ' That the External Shew of *Words* ( or  
 ' the *Letter* ) resembleth the *superfices* of  
 ' the *body*; and the *Hidden sense* or *under-*  
 ' *standing* of the *words* seem in place of  
 ' the *Soul*; which they contemplate by  
 ' their beholding *Names*, as it were in a  
 ' *Glass*: That is their *Religion* consisted  
 ' not chiefly in *Reading* the *Letter*, *dispu-*  
 ' *ting* about it, or accepting things in li-  
 ' teral *constructions*, but in the things de-  
 ' clared of, the *substance* it self, bringing  
 ' things nearer to the *Mind*, *Soul* and  
 ' *Spirit*, and pressing into a more hidden  
 ' and heavenly sense; making *Religion* to  
 ' consist in the *Temperance* and *Sanctity* of  
 ' the *Mind*, and not in the *formal* *bodily*  
 ' *Worship*, so much now a days in repute, fitter  
 ' to please *Comedians* than *Christians*. Such  
 was the practice of those times: But  
 now the case is alter'd; People will be  
 Christ-

Christians, and have their worldly mindedness to. But though God's Kingdom suffer violence by such, yet shall they never enter; the Life of Christ and his followers hath in all Ages been another thing; and there is but one Way, one Guide, one Rest; all which are pure and Holy.

§. 2. But if any (notwithstanding our many sober Reasons and numerous Testimonies from Scripture, or the Example and Experience of Religious, Worldly and Profane Living and Dying men, at Home and abroad, of the greatest Note, Fame and Learning in the whole World) shall yet remain Lovers and Imitators of the Folly and Vanity condemned: If the Crys and Groans, and Sighs and Tears, and Complaints and mournful Wishes of so many reputed Great, nay, some Sober Men — O that I had more time! — O that I might live a year longer, I would live a stricter Life! — O that I were a poor Innocent Jean Urick! — All is Vanity in this World: — O my poor Soul, whither wilt thou go? — O that I had the time spent in vain Recreations! — A serious Life is above all, and such like; If, I say, this by no means can pre-

Exod. 32

6. Amos

6. 3, 4, 5,

6. Eph. 4.

17. 24.

2 Tim.

2. 19.

Mat. 19.

16, to 20.

prevail, but if yet they shall proceed to folly, and follow the vain World, what greater evidence can they give of their heady resolution to go on impiously to Despise God, to Disobey his Precepts, to Deny Christ, to Scorn, not to bear his Cross, to forsake the Examples of his Servants, to give the Lie to the Dying Serious Sayings and Consent of all Ages; to Harden themselves against the cheeks of Conscience, to besoot and sport away their precious time, and poor Immortal Souls to Woe and Misery? In short, 'tis plainly to discover, you neither have reason to justify your selves, nor yet enough of Modesty to blush at your own Folly; but as those that have lost the sense of one and the other, go on to eat and drink and rise up to play. In vain therefore is it for you to pretend to fear the God of Heaven, whose minds serve the God of the Pleasure of this World: In vain is it to say you believe in Christ, who receive not his self-denying Doctrine: And to no better purpose will all you do, avail. If he that had loved God and his Neighbour, and kept the Commandment from his Youth, was excluded from being a Disciple, because he sold not all;

and

and followed Jesus; with what confidence can you call your selves Christians, who have neither kept the Commandments, nor yet forsaken any thing to be so? And if it was a barr betwixt him and the Eternal Life he sought; that (notwithstanding all his other virtues) love to Money, and his External possessions could not be parted with; what shall be your End, who cannot deny your selves many less things, but are daily multiplying your Inventions to please your fleshly Appetites? Certainly, much more impossible is it to forsake the greater. Christ try'd his love in bidding him forsake all, because he knew (for all his brags) that his mind was rivetted therein; not that if he had enjoy'd his possessions with Christian Indifferency, they might not have been continued; but what then is their doom, whose hearts are so fixed in the vanities of the World, that will rather make them Christian, than not to be Christians in the use of them? But such a Christian this Young-man might have been, who had more to say for himself, than the strictest Pharisee living dare pretend to; yet he went away Sorrowful from Je-



John 3.  
1, 2, 3, 4.  
5.

*Jus.* Should I ask you if *Nicodemus* did well to come by Night, and be ashamed of the Great *Messiah* of the World, and if he was not *Ignorant*, when Christ spake to him of the *New Birth*? I know you would answer me, *Yes, he did very ill, and was very Ignorant.* But stay a while, the beam is in your own Eyes; you are ready doubtless to condemn him and the Young-man for not doing what you not only refuse to do your selves, but laugh at others for doing. Nay, had such passages not been writ, and were it not for the Reverence some pretend for the *Scriptures*, they would both be as stupid as *Nicodemus* in their answers to such heavenly matters, and ready to call it *Canting* to speak so; as it is frequent for you when we speak to the same effect, though not the same word: just as the *Jews*, at what time they called God their *Father*, they despised his Son; and when he spake of *sublime* and *Heavenly Mysteries*, some cry'd, *He has a Devil*; others, *He is Mad*: and most of them, *These are hard Sayings, who can bear them?*

S. 3. And to you all, that sport your selves after the manners of the

World

World, let me say, That you are of those who profess, you know God, but in works deny him; living in those Pleasures, which slay the Just in your selves. For though you talk of *Believing*, it is no more than taking it for granted, that there is a God, a Christ, *Scriptures*, &c. without farther concerning your selves to prove the Verity thereof to your selves or others, by a strict and Holy Conversation: Which slight way of *Believing* is but a light and careless way of ridding your selves of farther Examination; and rather throwing them off with an *Inconsiderate Granting* of them to be so, than giving your selves the trouble of making *better Inquiry*, (leaving that to your *Priests*, oft times more ignorant, and not less vain and idle than your Selves; which is so far from a *Gospel-Faith*, that 'tis the least respect you can shew to God, *Scriptures*, &c. and next to which kind of *Believing* is nothing under a Denial of All.

But if you have hitherto laid aside all *Temptations*, *Reason* and *Shame*, at least be intreated to *Resume* them now in a matter of this importance, and whereon no less concernment rests, than

your Temporal and Eternal Happiness. Oh! Retire, Retire, observe the Reproofs of Instruction in your own minds, That which begets Sadness in the midst of Mirth, which cannot solace it self, nor be contented below Immortality; which calls often to account at Nights, Mornings and at other Seasons; which lets you see the variety, the folly, the end and misery of these things; this is the just Principle and holy Spirit of the Almighty within you: Hear him, obey him, converse with them who are led by him; and let the glories of another World be eyed, and the heavenly recompence of reward kept in sight. Admit not the thoughts of former Follies to revive; but be steady and continually exercised by his Grace, to deny all Ungodliness and worldly Lusts, and to live Soberly, Righteously and Godly in this present World: For this is the true and heavenly nature of Christianity, to be so awakened and Guided by the Spirit and Grace of God, as to leave the sins and vanities of the World, and to have the affections regenerated, the mind reformed, and the whole man so baptized into Purity and Faithfulness towards God and Man, as to act with Reverence, Justice and Mercy; To care for every few things;

Fit. 2,  
11, 12,  
13, 14.

things; to be content with what you have; to use all as if you us'd them not; and to be so dis-in-tangled from the Lusts, Pleasures, Profits and Honours of the World, as to have the mind raised to things above, the Heart and Affections fixed there: That in all things you may glorifie God, and be as Lights set on a Hill, whose shining Examples may be conducing to the happiness of others, Who beholding such good Works, may be converted, and glorifie God the Father of Lights, in which you all would be eternally blessed.

S 4. But if the Impenitence of any is so great, their pursuit of folly as earnest, and notwithstanding what has been thus seriously offered to reclaim them, they are resolved to take their course, and not to be at leisure for more divine things, I have this farther to leave with them from the Almighty who first called me this Work, That Tribulation, Anguish and Sorrow shall make their Dying-Beds; Indignation and Wrath shall wind up their days; and Trouble and Vexation of mind and spirit shall be the miserable fruits which they shall reap as the Reward of all their wretched Folly and Rebellions!

Rom. 2.  
4, 5, 6, 9.

Gal. 6. 4.  
5, 6, 7, 8.

Its

Its so irreversibly decreed ; *Whatever is sown here , shall be reaped hereafter.* And just is the *Almighty* to make good his determinations upon such, who instead of employing the time given them to work out their *Salvation with fear and trembling*, have spent it in the *Pleasures of the Flesh*, which *Perisheth* ; as if their Heaven were here. Nor can it seem unreasonable since he hath thus long waited with *Remission of Sin and Eternal Life* in his hand to distribute to them that *Repent* ; that if such will not, to recompence so great *obstinacy* and love of this perishing World, with *everlasting Tribulations*.

§. 5. But I am otherwise perswaded of many ; yes, I am assured, the *Mer-cies* of the everlasting God have been so extended to many, that this will prove an effectual Call to bring them out of the ways and customs of this corrupted and corrupting World ; and a means for Establishing such, who hitherto have been *unfaithful* to what they have been already convinced of. And you, my Friends, whose minds have received the A L A R U M, whose *Hearts have truly heard the Voice of one crying in the Wilder-*

Wilderness, where you have been straying from the Lord, Repent, Repent! To you in the Name of the Great and Living God I speak, I Cry, Come away, come away; Ah! what do you do there? Why are you yet behind? that's not your Rest: It is polluted with the Sins and Vanities of a Perishing World: Gird up your Loins; Eye your Light (One in all) Christ Jesus, the same yesterday, to day and for ever; who hath Enlightned every one: Follow him, He will lead you to the City of God that has Foundations, into which the Wicked cannot enter.

§. 6. Mind not the Difficulties of your March; Great and Good things were never enterprized and accomplished without Difficulty; which does but render their Enjoyment more Pleasant and Glorious in the end. Let the holy Men and Women of Old be your Examples; Remember good old Abraham, that excellency of whose Faith is set out by his Obedience to the Voice of God, in forsaking his Father's House, Kindred, Country, &c. And Moses, that might in probability have been a King, by Faith in God leaves Egypt's, Glory and Pharo-

Gen. 12.  
1, 2.

Heb. 11.  
24, 25, 26

ah's

*ab's Favours*, and chuses rather to so-  
 journ and Pilgrimage with the *despised*,  
*afflicted*, *tormented Israelites* in the Wil-  
 derness, than to enjoy the Pleasures of  
 that great Court for a Season; esteem-  
 ing Christ's *Reproaches* greater Riches,  
 than *Egypt's Treasures*. But above all,  
 how great was the Reproach, how ma-  
 ny the Sufferings, how bitter the  
 Mockings which Jesus suffered at the  
 hands of his *Enemies*? Yet with what  
*Patience*, *Meekness*, *Forgiveness* and *Con-*  
*stancy* did he in all his Actions demean  
 himself towards his bloody *Persecutors*,  
*Despising the Shame*, *Enduring the Cross*,  
 for the Joy that was set before him? And  
 hath left us this glorious Example, that  
 we should follow his steps; which hath  
 in almost every Age been Imitated by  
 some. The Apostles sealed their Te-  
 stimonies with their Blood, and Multi-  
 tudes after the Example of their Con-  
 stancy, esteeming it the greatest Hon-  
 our; as it was alwaies attended with  
 the signal'st demonstrations of the *Di-*  
*vine Presence*. How memorable was  
 that of Origen: 'If my Father were  
 weeping upon his Knees before me,  
 and my Mother hanging about my  
 Neck

Isa. 53. 3

Heb. 12.

1, 2.

1 Pet. 2.

21, 22,

23.



Neck behind me, and all my Brethren, Sisters and Kinsfolks lamenting on every side, to retain me in the life and practice of the World, I would fling my Mother to the Ground, run over my Father, despise all my Kindred, and tread them under my Feet, that I might run to Christ. Yet it is not unknown, how dutiful and tender he was in those Relations. Not much unlike to this was that noble and known Instance of latter times in *Galeacius Caracciolum*, Marquess of *Vico*, who abandoned his Friends, Estate and Country, resolutely saying with *Moses*; *That he would rather suffer Afflictions with the first Reformers and Protestants, than enjoy his former Plenty, Favour and Pleasures with his old Religion.* Nor is it possible for any now to quit the World; and live a serious Godly Life in Christ without the like *Suffering and Persecution.* There are among Us also some, who have suffered the displeasure of their most dear and intimate Relations and Friends; and all those Troubles, Disgraces and Reproaches, which are accustomed to attend such, as decline the *Honours,*

2 Tim. 3.  
12.  
1 Pet. 4,  
1, 2, 3, 4, 5

## No Cross, No Crown.

Pleasures, Ambition and Preferments of the World, and that chuse to live an ~~umble~~, *serious* and *self-denying* Life before the Lord: But they are very Unequal to the Joy and Recompence that follow. For though there be no Affliction, that is not grievous for the present; yet what says the *Mm* of God? *It works a far more exceeding weight of Glory* in the end. This has been both the Faith and Experience of those that of all Ages have trusted in God, who have not fainted by the way; but *enduring*, have obtained an *Eternal Diadem*. Wherefore since we are compassed about with so great a Cloud of Witnesses, let's lay aside every weight and burden, and the Sins and Vanities that do so easily beset us; and with a constant holy Patience run our Race, having our Eyes fixed upon Jesus, the Author and Finisher of our Faith, not minding what's behind; so shall we be delivered from every Snare. No Temptations shall gain us, no Frowns shall scare us from Christ's Cross and our blessed Self-denial. And Honour, Glory, Immortality and a Crown of Eternal Life shall Recompence all our Sufferings in the End.

AP 59

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**D** Lord God! Thou lovest holiness, and Purity is thy Delight in the Earth; wherefore I pray thee, Make an end of Sin, and finish Transgression, and Bring in thy Everlasting Righteousness to the Souls of Men, that thy poor Creation may be deliver'd from the Bondage it groans under, and the Earth enjoy her Sabbath again: That thy great Name may be lifted up in all Nations, and thy Salvation Renowned to the Ends of the World. For Thine is the Kingdom, the Power and the Glory forever, AMEN.

THE END.

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THE END

